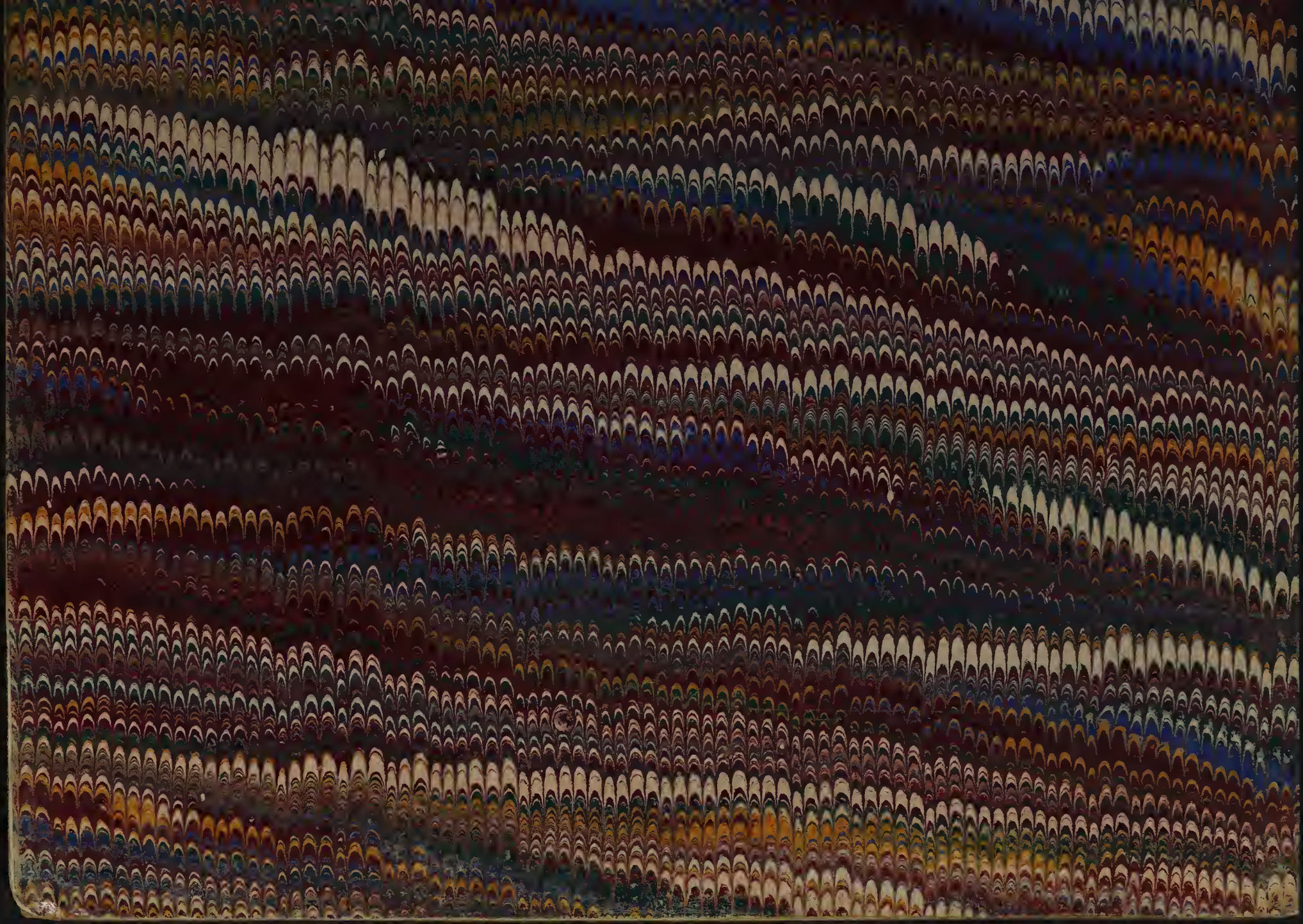
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Healths Improvement:

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OR,

RULES

Comprizing and Discovering

The *Nature*, *Method*, and *Manner* of

Preparing all sorts of

FOOD

Used in this NATION.

Written by that ever Famous

THOMAS MUFFETT,

Doctor in PHYSICK:

Corrected and Enlarged

BY

CHRISTOPHER BENNET,

Doctor in Physick, and Fellow of the Colledg of Physitians in *London*.

LONDON,

Printed by *Tho: Newcomb* for *Samuel Thomson*, at the sign of the white Horse in *Pauls* Churchyard, 1655.

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To the Reader.

THis not an itch to be in print, but my Profession to keep men alive, and when gone to recover and revive them, that hath induced me to this undertaking. Blame me not therefore for using means to raise our Author out of the dust, and long oblivion, wherein he was buried: 'Tis true, his own relations and their interests much sollicited my help; but the merits of the man were my greatest motives, and his Old Fame most quickned me to restore him. Seriously, upon perusal, I found so much Life and Pulse in his dead Works, that it had not been charity

in

in me to let him dye outright, specially when tis for the worlds good and your (*Healths Improvement.*) This is all, only if it may be any advantage to have my Judgement, tis a Piece for my palate, not likely to dis-relish any, where so much pleasure is interlarded with our profit. I may safely say, upon this subject I know none that hath done better; and were *Platina*, *Apicius*, or *Alexandrinus*, with all the rest of Dietetick writers now alive, they would certainly own, and highly value this Discourse. Accept then kindly his endevors, that strives to do you good both in publick and private. Farewell.

Chr. Bennet.

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CHAP.

CHAP. I.

1. *What Diet is.*
2. *Who were the authors of it.*
3. *What good it bringeth.*

DIet is defined by very learned Scholars, an exact order in Labour, Meat, Drink, Sleep, and Venery. For they are thought to be *Pythagoras* his pentangle or five-squar'd figure, wherein (as *Hipocrates* saith of mans body) there be several confluences and concurrences; yet but one general Sympathy through all. Nevertheless Labor was appointed for most to invite meat and drink: they to draw on sleep, for the ease of our labours: and all four, to perfit generation; which is not onely *essendi sed semper essendi causa*; *not onely the cause of being but of ever being*: for indeed after we are dead in our selves, we recover in our posterity another life. But in this Treatise I define Diet more particularly (as it is usually taken both by the vulgar and also the best Physitians) to be an orderly and due course observed in the use of bodily nourishments, for the preservation recovery or continuance of the health of mankind. Which how and when it was first invented and by whom col-

Biesius lib. 1 theor med. J. on Prait lib. 1. Diet. Hippoc. lib. de Prin.

Aristot. lib. de gen. anim.

Gal. cap. 2. lib 11. Comm. Hippoc. de nat. hum. Avicen. lib. 3 Top. 3. cap. 7. All our life but a consumption.

collected, neither *Cardan*, nor *Scaliger*, nor *Virgil*, nor *Montuus*, nor *Bieſius*, nor *Faſon Pratenſis*, nor *Pſellus*, nor any (in my judgement) have more truely declared, then *Hippocrates* himſelf; avouching that Neceſſity was the mother, and Reaſon the father of Diet. For when ſickneſs crept into the world, and men gave the ſame meats to ſick folks which they did to the healthful, they perceived them to be ſo far from recovery, that they rather wax'd worſe and worſe. Hereupon being enforced to alter either the kind or the preparation, or the quantity, or the quality and order of nouriſhments: they knew by diligent obſervation what was fitteſt for every diſeaſe, for every ſexe, age, and complexion, and accordingly committed them to memory, or ſet them down in writing. *Plutarch* thinks that we firſt learned this knowledg of brute Beaſts. For Pigeons and Cocks before they fight, will eate ſtore (if they can get it) of cummin ſeed to lengthen their breath: and Nightingales eate ſpiders to prevent ſtoppings; and Lions having ſurfeited on fleſh, abſtaine from all meat til it be digeſted. So the Marlin taught tender perſons firſt to keep warm their feet, the Storkes to remedy coſtiveneſs of body by the uſe of gliſters, the Hedghog to avoid walking in windy ſeaſons, the little Birds to bathe in Summer, the Flies and Bees to keep home in Winter. For there is no doubt but the natures of men were in former ages ſo ſtrong, that they did eate and digeſt every thing as it grew. Neither were Mills, Boulters, Ovens, and artificial preparations from the beginning; but as ſickneſs of the body encreaſed, ſo the mind deviſed remedies, teaching men how to thraſh and grind corne, to make bread, to boil, roaſt, and bake meat, to give thinne and liquid meats to weak ſtomacks, and groſſer cates to them that be ſtrong, after the example of every Bird; who firſt ſoftneth and boileth the meat in their mawes, before they give it to their young ones, neither ſhould we marvail hereat; For as ignorant Sailers (whoſe errours and

imper-

b. de priſc. ed.

ib. de ſol. iim.

imperfections no man could perceive in a calm sea) in a tempest do follow every mans advise: So the examples of Birds and Beasts did teach sick men wisdome, when through self-ignorance they lost the light of nature, and knew not what was good for themselves. But leave we *Plutarchs* conceit, and let us fetch the invention of Diet from a more worthy teacher, yea from the worthiest of all other, God himself. For can we imagine that he taught our forefathers (having sinned) how to cloath their bodies, and not how, and when, and wherewith to feed them? He that taught *Abel* how to diet sheep, would he leave him unskilful how to diet himself? or had *Cain* the art of tilling the ground, and not the knowledge how to use the grain thereof? Knew Physicians in *Iacobs* time how to conserve dead bodies, and wanted they knowledge to preserve the living? Wherefore how foolishly soever some ascribe the invention of Diet to *Apollo*, *Æsculapius*, and that many-eide *Osiris*, or to *Hippocrates*, *Galen*, or *Asclepiades*: yet let this rest immoveable, that it springeth from an elder time, then that any heathenish Chronicle is able to record the author thereof. For if the multitude of burials be an argument of ill diet, and contrariwise long life an argument of good; it must needs follow, that before the Universal Floud this noble knowledge of diet was not hid from the first Patriarcks, but as perfitly perceived as it was practised. For till after the Floud, men usually lived to eight hundred years, some to nine, many to seven, and none (for ought we have heard or read) dyed a natural death before five.

Gen. 3.

Gen. 50. v. 2.

Hippoc. de vet. med.

Gen. 5.

Now if any man shall object, that the very name of Diet is not mentioned before the Floud, and that therefore the thing it self was not in use: I can shape him no better answer then from the mouth of *Hippocrates*: *Names are the Daughters of men, but things the Sons of nature.* So that assoon as men began to feed, no doubt they were inspired with wis-

Lib. de

dome how much, how often, and of what to feed. For we muſt not imagine, though they had as it were Oſtriches ſtomacks, and Giants ſtrength, (inſomuch that *Lamech* in his wound could cruſh into peices the mightieſt champion of our age) that therefore they neglected preparation or proportion in the uſe of nouriſhments; nay reaſon it ſelf will conclude, that as one ſhooe did not fit every mans foot, nor children and young men fed alike in thoſe dayes, ſo every man knew or was taught his peculiar diet, moſt proper healthful and convenient for his owne eſtate. Wherefore as many diſſeaſes are recovered with our Phyſicians, but none without Phyſick: ſo albeit there lived no dietary Phyſitians before the Floud (if I ſhould grant ſo much) yet no man can deny, that through feeding or faſting, drinking or thirſting, taking this thing or refuſing that, they preſerved their life-oile (as I may term it) for many ages, which in this ſurfeiting and riotous age is commonly conſumed in leſs then one. But ſome men will further object againſt me. What Sir? may diet prolong a mans life? why then through diet we may prove immortal, or at the leaſt live as long as *Adam* did. Whereunto I anſwer, that albeit immortality is denied upon the earth to mortal men, yet ſo much life is prolonged by a good diet, by how much diſſeaſes thereby are eſchewed. For as *Solomon* ſaith, to whom is pain of the belly, and gripings, and redneſs of eyes, and want of health? even to thoſe that keep no meaſure, but greedily hunt after wine, and riſe up earely to drink ſtrong drinke. Some in *Hippocrates* time, ſeeing preciſe obſervers of Phyſick to dye aſſoon as they which uſed no phyſick, conceived preſently no otherwiſe of Phyſicians, them as of Kings in a ſtage play; carrying golden crownes, and ſcepters, and ſwords, commanding for the time whole Empires, but indeed void of in-borne Majeſty in them ſelves, and of outward abillity fit for ſo high a caling. So now in our daies the name of Diet ſeems but a ſcare-

rov. 27. ccl. 28.

ib. de arte.

ippoc. de rilc. med.

crow

crow to the unwiſer ſort, who think it beſt diet, to keep no diet at all, ſaying (as *Will. Sommers* ſaid to Sir *John Rainsford*) drink Wine and have the gout, drink no Wine and have it too. Which in effect what is it elſe, then with the *Sicilians* to erect a Temple to riot: or with the *Barbarians* to praiſe ſurfeiting? or with *Uliſſes* drunken companions to open Aeolus his bottle all at once? whereby their Ship was ſo far from proceeding, that all art and prayers, yea and all the Gods (in a manner) were not able to keep it above the waters. Let me laugh (ſaid *Democritus*) at mens follies, who diet their horſes, ſheep, cattel, yea their capons, and geeſe, and yet themſelves keep no diet. They foreſee by porking of raven, flying of kites, croking of frogs, and bathing of ducks, when it will raine; yet ſurfeiting dayly they cannot foreſee their own ruine.

Athen. lib. 1. cap. 1.
Ariſtoph. in Acan.
Homer. Odyſs. 8.
Hippoc. epiſtol. ad. Crater

To the like purpoſe ſingeth a French Poet.

Si tu veux viure ſainement
Aye pour toy tel penſement:
Que de ton cheval falcon ou chien,
Quand autre choſe leur vint que bien.

If ſickneſs thou wilt long award,
Have of thy ſelf that due regard,
Which to their falcons, Steeds, or Hounds
Men bear, when ſickneſs them ſurrounds.

And truely well might the one laugh, and the other ſing at ſuch follies. For albeit an exquiſire thin diet (called of *Ioubertus* the inch-diet, wherein we eat by drams, and drink by ſpoonfuls) more perplexeth the mind then cureth the body, engendring a jealouſie over every meat, ſuſpition on every quantity, dread, fear, and terrour over every proportion (bereaving the head of quietneſs, the heart of ſecurity, and

Lib. de vulgi error.

the ſtomack conſequently of good concoction) yet the full diet as it is more uſual, ſo is it in effect no leſs dangerous. Would you ſee the diſcommodities of exceſs? why then imagine you ſaw *Verres* rouling before break of day in his own Vomits, *Dyoniſius* belching up a ſoure and unpleaſant breath, *Polyphemus* ſtript of wit and memory, *Cleomenes* King of *Lacedemonia* playing after his drunkenneſs at cherrypit with Children, *Elpenor* (*Uliſſes* his companion) breaking his neck downe the ſtaires, *Ennius* racked with the Sciatica, *Riglus* the wreſtler dead of an apoplexie, *Anacreon* ſo unable to ſwallow any more drink that he was ſtrangled with a grapes kernel, *Vibius Criſpus* dying at the ſtool, an old Engliſh Knight dying at the Chamberpot. On the otherſide will it pleaſe you to mark the commodities of diet, and moderate nouriſhing? Then behold *Timotheus*, who being continually ſick through dayly ſurfetting, came once to *Platoes* Table, where he fed (as the company did) and drank moderately. The next morning he cryed out with this admiration: "O ſweet *Plato*, ſweet *Plato*; how truely ſweet are "thy ſuppers, which make us to ſleep and awake ſo ſweetly? "How able am I now to all exerciſes, being erſt ſo unable "to the leaſt labour? No marvel *Timothy*: for as the Sun cannot warm us when Clouds be between: So exceſs either fetters or divides the minds, faculties. How careful is the mind alwaies to preſerve life? yet many a drunkard ſinks under water, becauſe reaſon cannot teach him the art of ſwiming, the inward ſences being choaked with abundance of clammy vapours. Divine *Hippocrate* (whom I can never ſufficiently name nor honour) compareth diet moſt fitly to a Potters wheele, going neither forward nor backward, but (as the world it ſelf moveth) equally round: moiſtning that which is too dry, drying up that which is too moiſt, reſtoring true fleſh if it be decaid, abating proud fleſh (by abſtinence) if it be too much, neither drawing too much upward nor

Cic. orat. cont. Ver. Plut. in Dion.
Homer. 1. Odyſſ.
Herodotus.
Ovid. 14. metam.
Plut. de ſal. pr.
Plut. ibidem,
Xiphil. in vitellio.
Marſil. Fic. de tuend ſan.
b. de Diet.

down-

downward (as peeviſh Sawyers do:) neither clapping on too much nor too little Sail (like unskilfull Mariners) but giving (like a wiſe Steward)every part his allowance by geometrical proportion,that the whole houſehold and family may be kept in health Such a ſteward was *Aſclepiades*,who cured by onely Diet infinite diſeaſes. Such an one was *Galen*, that famous Phyſitian, who being three or four times ſick before he was twenty eight years old,looked afterwards more ſtrictly to his diet; in ſuch ſort that a hundred years following he was never ſick but once, and died onely through want of radical moiſture. Such an one finally was *Hippocrates*, who lived till he was a hundred and nine years old (or at the leaſt till he was fourſcore and five) without any memorable ſickneſs, and yet he had by nature but a weak head, inſomuch that he ever wore a night cap. Wherefore let us neither with the impudent, call diet a frivolous knowledge, or a curious ſcience with the imprudent: but embrace it as the leader to perfit health, (which as the wiſe man ſaith) is above gold, and a ſound body above all riches. The Romans once baniſhed Phyſitians out of *Rome*, under pretence that phyſick druggs weakened the peoples ſtomacks: and Cooks, for corrupting and enforcing appetites with ſtrange ſawces and ſeaſonings: and Perfumers, and Anointers,and Bathe-maſters, becauſe they did rather mollifie and effeminante theRomans mindes, then any whit profit or help their bodies. Yet they retained *Cato*, the chief dietiſt of that time, and all them that were able (without phyſick) to prevent or cure diſeaſes: eſteeming diet (as it is indeed) to be ſo honeſt, pleaſant, and profitable a ſcience, that even malice it ſelf cannot but commend it, and her enemies are forced to retaine it. Thus much or rather too much, in the commendation of Diet; for which ſome Spartane cenſor would ſeverely puniſh me, as *Antalaides* did the Orator that prais'd *Hercules*, whom no wiſeman ever diſcommended. For howſoever idle heads have made

Gal. comm. 2. in Hippoc. de vict. rat.

Gal. lib 5. cap. 1 de tuend. ſan

Sipontius in vet. Gal.

Soranus in ejus vita.

Siracid. cap. 3. v. 15.

theſe

theſe addle proverbs. 1. *Dieted bodies are but bridges to Phyſicians mindes.* 2. *We ſhall live till we dye in deſpight of Diet.* 3. *Every diſſeaſe will have his courſe.* 4. *More Rubarb and leſs Diet*, &c. Yet the wiſeſt man and King of all others, hath eſtabliſhed it upon ſuch grounds, as neither can nor ſhall ever be ſhaken with all their malice.

CHAP. II.

1. *How many ſorts of Diet there be.*
2. *Wherein Diet conſiſteth materially.*
3. *Wherein Diet conſiſteth formally.*

How many kinds of Diet there be. Gal. com. in apho. 4. lib. 2. Com. 6. in 6. Epid.

1. THere be eſpecially three ſorts of Diets; a full Diet, a moderate Diet, and a thin Diet. The firſt increaſeth fleſh, ſpirits, and humors, the ſecond repaireth onely them that were loſt, and the third leſſeneth them all for a time, to preſerve life. Full Diet is proper unto them which be young, growing, ſtrong, luſty, and able through their good conſtitution to endure much exerciſe. Moderate Diet is fitteſt for perſons of a middle health, whoſe eſtate of body is neither perfectly ſtrong nor over-weak. Thin Diets are never to be uſed, eſpecially in the ſtricteſt kind, but where violent diſeaſes (cauſed either of fulneſs or corruption) have the preheminence: wherein how much the body wanteth ſufficient food, ſo much the ſickneſs wanteth his tyrannical vigour.

Com. 4. in 6. Epid.

Com. in aph. 4. lib. 1.

The matter of Diet. Roger Bacon lib. de record. ſenect. accid.

2. *The matter of Diet*, is neither iron nor ſteel, nor ſilver, nor coral, nor pearl, no nor gold it ſelf; from which worthy ſimples, albeit moſt rare and effectual ſuſtenances be drawn (as our own Countryman of all other, moſt learned-

ly

ly proveth) to strengthen our body, and to thicken our radical moisture, which is soon consumed (like a fine spirit of wine) when it is too thin and subtile: yet neither have they, neither can they have a nourishing power, because our natural heat will be tired before it can convert their oyle into our oyle, their substance into our substance, be it never so cunningly and finely exalted. Furthermore, if it be true (which *Hippocrates* and reason telleth us) that as contraries are expelled by contraries, so like is sustained by his like: How should the liquors of gold, pearl, and precious stones (which the Chymists have named Immortal essences) nourish or augment our mortal substance? Nay doth not that soonest restore decayed flesh (as milk, gellie, strong broaths, and young lamb, which soonest corrupteth, if it be not presently eaten? Is not a young snite more nourishing (yet it keeps not long sweet) then a peacock that will not corrupt nor putrifie in a whole year, no not in thirty years (saith *Kiranides*) though it be buried in the ground? yet as a candles end of an inch long being set in cold water, burneth twice as long as another out of water; not because water nourisheth the flame, which by nature it quencheth, nor because it encreaseth the tallow, which admits no water, but by moistning the circumfluent aire, and thickning the tallow, whereby the flame is neither so light nor lively as it would be otherwise: in like sort, the substances, powders, and liquors of the things aforesaid, may perhaps hinder the speedy spending of natural heat, by outward cooling of fiery spirits, inward thickning of too liquid moistures, hardning or condensating of flaggy parts; but their durableness and immortality (if they be immortal) are sufficient proofs that they are no nourishments for corruptible men. "But they are pure essences, "and therefore suitable to our radical moisture, which the "best Physicians derive from a starr-like substance. Alas, pure fools! what doe you vaunt and brag of purity, when

Hyppoc. de diæt sal.

Paracels de vit. long. l. 3: c. 4:

August. de civit. dei.

Phædr. de aquila cœl Michael Tox. com. in Para. de vit. long.

the pureſt things do leaſt nouriſh? for had not the aire, water, and earth, certain impurities, how ſhould men, beaſts, birds, fiſhs, and plants continue? for the finer the aire, the leſs it nouriſhes, the clearer the water, the leſs it fatneth, the ſimpler the ground, the leſs it ſuccoureth: yea were we in an air (ſuch as the element of aire it ſelf is defined to be) void of inviſible ſeeds, and thoſe impalpable ſubſtances or reſekens that are ſometimes deſcried by the Sun-beams, our ſpirits ſhould find no more ſuſtenance by it, then a dry man drink in an empty hogſhead. And though we ſee Pikes to live a great while in Ciſterns with clear water alone, yet were that water ſo pure as the element it ſelf, they would clean conſume for want of nouriſhment. The like may be ſaid of plants growing in a dry, crumbling, ſapleſs and unmingled earth, wherein we ſhould ſee them quickly ſo far from ſprouting, that for want of their reſtorrative moiſture they would come to withering. Wherefore I conclude, Neither Oriental ſtones for their clearneſs, nor pearls for their goodlineſs, nor coral for his temperating of bloud, nor gold for his firmneſs, nor liquor of gold for his purity, nor the quinteſſences of them all for their immortality, are to be counted nouriſhments, or the matters of Diet. Object not the Oſtrich his conſuming of ſtone and mettals, to prove that therefore they may nouriſh man; no more then the duck, nightingale, or ſtork, to prove that toads, adders and ſpiders are nouriſhing meats: For our nouriſhment (properly taken) is that nature or ſubſtance, which encreaſeth or foſtereth our body, by being converted into our ſubſtance. Now for as much as our bodies (like the bodies of all ſenſible and living creatures elſe) conſiſt of a treble ſubſtance, namely, *aërial Spirits*, *liquid humors*, and *confirmed parts*: it is therefore neceſſary it ſhould have a treble nouriſhment anſwerable to the ſame; which *Hippocrates* truly affirmeth to be *Air*, *Meat*, and *Liquors*.

o. Bonus Ter. ar. in Margar. hiloſ.

Gal. de alim. ac. 1.

Lib. de aer. c. & aq.

Meat

Meat is a more grosse and corporeal substance, taken either from vegetables in the earth, or creatures living upon the earth, or living ever or sometimes in the water, whereby the grosser part of our body is preserved-liquors are thin and liquid nourishment, serving as a sled to convey meat to every member, and converted most easily into humors.

Whether Metals be meat: *vide supra:*

Now whereas *Pliny* nameth some which never eat meat, and *Apollonius* and *Athenæus*, other which never drank; they are but few and particular persons (yea perhaps the sons of Devils) which cannot overthrow the general rule and course of nature. It is possible to God (as the Devil truly objected) to make stones as nourishing as bread; to feed men with locusts) a most fretting, burning, and scalding vermin) as he did *John* Baptist: to give us stones instead of bread, and to give us scorpions when we ask eggs: yet usually he doth not transgress the course of nature, by which, as by his bayliff, he rules the world: so that when any man lived without meat or drink (as *Moses* and *Elias* did forty daies) it is rather to be counted a miraculous working, then to be imputed to the strength of nature.

Plin. lib. 7. c. 2 Apol. lib. de hist. mir. Athen. lib. 2. dipn. cap. 2.

CHAP. III.

Of AIRE.

1. *How it is to be choſen.*

1. AS *Hippocrates* ſaid of Meats, *Like Food, like fleſh:* ſo may I juſtly ſay of the aire, *like aire, like ſpirits*; for hence cometh it that in pure, clear, and temperate aire, our ſpirits are as jocund, pleaſant, active, and ready as butterflies in Summer; but in thick, dark, cloudy, and unſeaſonable weather, they are dul, drowſie, idle, and as heavy as lead, working neither perfectly what they ought, nor chearfully what they would. Witty *Cardan* ſuppoſeth a like reſemblance to be betwixt our bodies, and the aire, as there is betwixt the ſoul and heaven: So that as they encline the ſoul, ſo the aire altereth the body every way; let the aire be cloudy, how can the body be warm? Let it be hot, how can that be cold? let it be chilled with froſt or ſnow, our skin (yea our inwards themſelves) begin to ſhiver? How ſtaggers the head, and how preſently ſinks the heart, at the ſmel of a damp, or the inſenſible ſenſe of deadly and ſubtile ſpirits, carried from the ugh-trees of *Thaſus*, or the hole of a Cokatrice, or the breathing of Aſpes, or the dens of Dragons, or the carcaſes of dead Serpents, wherewith the aire is not ſo ſoon infected, as the hearts and brains of men, whereunto it is carried. *Galen* ſaith, That the inhabitants of the Paleſtine lake are ever ſickly, their cattle unſound, and their Countrey barren, through the brimſtone and pitchy vapor aſcending from thence over all the Countrey, in ſuch ſort that birds flying over it, or beaſts drinking of it, do ſuddenly die; And verily no bird hateth that Lake, nor the

b. 1. de rer. ar.

lib. 2. de tu. in.

the Lakes of *Avernum*, *Lucrine*, or *Padua*, like unto it; no frogs and serpents can less live in *Ireland*, foxes in *Crete*, staggs in *Africa*, hares in *Ithaca*, and fishes in warm water, then the heart of man can abide impure smels, or live long in health with infected airs; which if they do not alwaies corrupt men, yet they shew their force, and exercise their power over cattle, hearbs, grass, corn, fruits, and waters, a great while after, poysoning us (as it were) at a second draught, whilst we feed of infected things, and (as Eclipses are wont to do) spitting out their venom when they are almost forgotten. *Sicil* is recorded to be seldom void of the Plague: and the dwellers of *Sardinia* quitted their Country oftentimes for the same cause. But how could it be otherwise, when the wind blows there most commonly out of *Africa*, the mother of all venomous and filthy beasts? Is not *Middleborough*, *Roterdam*, *Delf*, and divers other Cities in *Zealand* and *Holland*, stinched every dry Autumn with infinite swarms of dead frogs, putrifying the aire worse then carrion? *Rome* also was greatly annoyed with agues and pestilence, till by *Asclepiades* his councel their common sewers were monthly cleansed, their privy-vaults yearly emptied, and their soil and offal daily carried forth into the fields; whereby receiving the benefit of sweet aire and health both at once, no marvel (as Mr. *Ajax* his Father hath well noted) though the Skavenger and Gun-farmer, *that is*, *Stercutius* and *Cloacina* were honoured as Gods. And verily had that worthy Author lived amongst those *Romans*, as he liveth in this unthankful and wicked age, wherein (to speak with *Hippocrates*) *admirantur fatui*, *calumniantur plerique*, *intelligunt pauci*:) no doubt ere this he had been very highly exalted, and stood in some solemn Capitol, betwixt *Stercutius* and *Cloacina*, as King *Ludd* doth upon *Ludd*-Gate betwixt his two sons: For I assure you (and let us not but give the Devil his right) he hath truely, plainly, and perfectly set down

Luctet. lib. 10.

Lib. περὶ τέχν

down ſuch an art of Privy-making, that if we would put it in practice, many a houſe ſhould be thought in *London* to have never a Privy, which now ſmels all over of nothing elſe: Neither is the aire only infected with venemous winds and vapours, ſinks, ſewers, kennels, charnel houſes, moors, or common leſtals (as in great Camps and Cities) nor only with privy vaults; but alſo *Bieſius* maketh mention, that a houſe in *Spain* ſeated among many elder trees (wherewithall the grounds were headged) caſt every man out of it (like *Sejus* horſe) either dead or diſeaſed, till ſuch time as he cauſed them to be rooted up, and ſo made it both wholſome and habitable to the dwellers. Furthermore it is recorded, That as the aire in *Cyprus* cureth any ulcers of the lungs, ſo the air of *Sardinia* makes and enlargeth them: And as the aire of *Anticyra* helpeth madneſs, ſo contrariwiſe the aire of *Thaſus* (eſpecially in a hot and dry ſummer) brought almoſt all the inhabitants into a lunacy, which no doubt hapned upon theſe cauſes, That *Cyprus* aboundeth in Cypres and Firr-trees, *Sardinia* in Alom and Copper Mines, *Anticyra* is repleniſhed with true Hellebors, and *Thaſus* is full of deadly Ughes, which either kill a man, or make him mad, when the ſavor infects him fully, as it doth in ſuch hot and dry Countries. The aire may be alſo infected with the ſmoak of Charcole newly kindled, whereof *Quintus Catulus* died: or with the ſmel of new morter, which killed *Jovinianus* the Emperor in his bed: or with the ſnuf of a candle, wherewith many have been ſtrangled; or with the aire of a pan of coles throughly kindled, by which as *Æmylius Victor* ſtudied in the City of *Parma*, he ſuddenly fell down dead. By the ſmell of a ſnuf of a candle, many become leprous, and women miſcarry of children. What light is beſt to ſtudy by, of oyle, wax, dears ſuet, and tallows; the very ſmel of roſes cureth headach, and of ſome flowres drunkenneſs.

lib de aeris poteſt.

Plin. l. 13. c. 1.

Plut. in vita Marii.

Hieron. in epit. Nepotiani.

Hieron. Mercurial. in Gymnaſt.

The

The ſmel of a wantlowſe may kil a child in the mothers womb: the very ſmel of Phyſick cureth many.

Firſt therefore in the election or choice of aire, obſerve this, that it be pure and void of infection: for pure aire is to the heart, as balm to the ſinews, yea it is both meat, drink, exerciſe, and Phyſick to the whole body. Meat, whilſt it is eaſily converted into ſpirits: Drink, whilſt it allayeth the thirſt of the lungs and heart, which no drink can ſo well quench; exerciſe, whilſt it moveth humors immoveable otherwiſe of their own nature; medicine or Phyſick, whilſt it helpeth to thruſt forth excrements, which would elſe harden or putrifie within our bodies, the vapors whereof would ſo ſhake the bulwark of life, and defile the rivers of blood iſſuing from the liver, that we ſhould not live long in health, if happily we lived at all.

Next to purity of aire, we muſt chuſe that alſo which is temperate. For natural heat is not preſerved, ſaith *Galen*, but of aire moderately cold: And *Ariſtotle* ſaith, That Countries and Cities, and houſes, which by interpoſition of hils on the North ſide be ſeldom cooled, are ſubject to mortality, and many diſeaſes. Yet muſt it not be ſo hot as to diſſolve ſpirits, procure thirſt, and abundant ſweat, to the hindring of urine, and decaying of ſtrength and appetite: But (as I ſaid before) of a middle temper, becauſe as nature is the mother, ſo mediocrity is the preſerver of every thing. Who ſees not a dry Summer peeleth, and a dry winter riveleth the skin? and that contrariwiſe, an over-moiſt aire puffeth it up with humors, and engendreth rheumes in the whole body?

Lib. de reſp. uſu. ex Hipp. l. de loc. aer. & aq. l. 7. polit.

Gal. 1. de tu. ſan

Thirdly, That aire is beſt which is moſt ſeaſonable: Namely, warm and moiſt in the Spring, hot and dry in Summer, cooling and dry in Autumn, cold and moiſt in Winter: which ſeaſons falling out contrarily, as ſometimes they doe (eſpecially in Iſlands) infinite and unavoidable diſeaſes enſue

Hip de aer. loc. & aq.

ſue thereupon. For if the ſpring-aire be cold and dry through abundance of Northeaſt winds, dry inflammations of the eys, hot urines, fluxes of bloud by noſe and bowels, and moſt dangerous catarrhs to old perſons, follow upon it. If Summer be cold and dry through the like winds, look for all kinds of agues, headaches, coughs, and conſumptions: Contrariwiſe if it be too hot and dry; ſuppreſſion of urine, and womens courſes, together with exceeding bleeding at the noſe is to be feared. If Autumn be full of Southern and warm blaſts, the next Winter attend all rheumatick and moiſt diſeaſes. If Winter on the contrary be cold and dry, which naturally ſhould be cold and moiſt, long agues, humoral aches, coughs and pluriſies are to be expected, unleſs the next Spring be of a moiſt diſpoſition.

Again, conſider alſo, how any houſe or City is ſituated, for the aire is qualified accordingly. Namely, if they be placed Southeaſt, South, and Southweſt, and be hindred from all Northern blaſts by oppoſition of hils, they have neither ſweet water, nor wholſome aire; but there women are ſubject to fluxes and miſcarriages, children to convulſions and ſhortneſs of breath, men to bloudy fluxes, ſcourings, and *Hemorrhoids*, and ſuch like. But Cities, Countries, or houſes ſituated clean contrary, towards the North-weſt, North, and North-Eaſt, and defended from all Southern guſts and blaſts, albeit the people there are commonly more ſtrong and dry, yet are they ſubject through ſuppreſſion of excrements, unto headaches, ſharp pluriſies, coughs, exulceration of the lungs, phlegmatick collections, rupture of inward veins, and red eyes. Likewiſe in thoſe Countries, young boyes are ſubject to ſwelling of the codds, young girls to the navel-rupture; men to the diſeaſes above named: Women to want and ſcarcity of their natural terms, to hard labours, ruptures and convulſions, and to conſumptions after childbearth. Eaſterly Towns (eſpecially inclining

Hippoc. de oc. aer. & aq.

to

to the ſouth) and houſes are more wholeſome then the weſterly for many cauſes: firſt becauſe the aire is there more temperately hot and cold. Secondly becauſe all waters and ſprings running that way, are moſt clear fragrant pleaſant and wholeſome, reſembling as it were a dainty ſpring; and verily women there conceive quickly and bring forth eaſily: children prove large, well coloured and lively: men healthful ſtrong and able to any exerciſe. But Weſtern cities and houſes, barren, clean, of Eaſtern guſts, have ever both troubled waters and unwholeſome winds, which mingled with the waters obſcure their clearneſs, and maketh the inhabitants weak, heavy, and ill coloured, hoarce-voiced, dull witted, and wanting (as if they were entring the houſe of death) quickneſs and vigour. But *Avicen* of all others declares this moſt at large, who ſhewing the boldneſs and goodneſs of aire by the ſituation, deſcribes them in theſe words. Houſes having their chief or full ſeat Eaſtward, are very wholſome for three cauſes. Firſt, becauſe the Sun riſing upon them, purgeth the aire very timely, Secondly, becauſe it ſtayes not there long to diſſolve ſpirits, but turneth weſtward after noon, Thirdly, becauſe cold winds are commonly as uſhers to the Sun riſing, by which all corruption is killed, that either was in the aire or lay on the ground. Weſterne places are worſt ſituated: Firſt, becauſe the Sun beſtowes not his maiden head and kingly heat upon them, but a hot and ſcorching flame, neither attenuating nor drying their aire, but filling it full of fogs and miſts Whereupon it falls out, that the inhabitants are much troubled with hoarſeneſs, rheumes, meaſils, pocks, and peſtilence. Southern ſeats are commonly ſubject to catarhs, fluxes of the belly, heavineſs, want of appetite, hæmoroids, inflamation of eyes; and their women conceive hardly and miſcarry eaſily, abounding in menſtrual and mighty pollutions; their old

Hippoc. loco citato.

Lib. 1. Fen. 2. doct. 11.

men are subject to palsies, trembling apoplexies and all humoral diseases, their children to cramps and the falling evil: their young men to continual putrified agues, and all kind of rebellious fevours. In Nothren countryes through the drineſs, coldneſs, and ſharpneſs of the wind; women do hardly conceive, and dangerouſly bring forth: or if they be well delivered, yet commonly through want of milk they are not able to nurſe their children. Their young men die of conſumptions, their old men and children of cruel cramps. They which dwell upon the tops of hills (where every wind blows from under the Sun) are for the moſt part ſound, ſtrong, nimble, long-lived and fit for labour. Contrariwiſe the valley people (ſo ſeated that no wind blows upon them) are ever heavy ſpirited, dull and ſickly: for as a fire of green wood dieth unles the flame be ſcattered with continual blowing; and as a ſtanding water corrupteth in a little ſpace: ſo an idle aire rouled about with no winds ſoon putrifieth; becauſe his diſſimilar parts be not ſeparated by winowing, as the chaffe is from the wheat.

The beſt Aire

But the beſt ſituation of a houſe or city, is upon the ſlaunt of a ſouthweſt hill (like to this of *Ludlow*, wherein we ſojourne for a time) neither fully barred of the Eaſt, North, and Southern winds, clear, and free from the miſts of bogs and fens, purified from the ſtinck of common Sinks, Vaults and Leſtals, as alſo from the unwholeſome breathings of Caves, Colepits, & Copper, or Brimſtone-mines: not ſo cold as to ſtupifie members, not ſo hot as to burn the skin, not ſo moiſt as to ſwell us with rheumes, nor ſo dry as to parch up our natural moiſture: not to much nor to variable (as upon the top of hills) not ſo little, nor too ſtanding, as in low Vallies: neither ſmelling of nothing, as in barren Countries, nor ſmelling of bad things, as in the Fens: but fragrant without a diſcerning of ſmell, and ſweeteſt of all in an unknown ſweetneſs. For howſoever

ſome

some men dream, that the smell of the spice-trees in *Arabia felix* make the neighbour inhabitants both healthfull of body and sound of mind (which I will not deny, if you compare them with the borderers of the Palestine lake.) Nevertheless as *Tully* saith of women, *They smell best which smell of nothing*; so verily the aire that smells of nothing is best to nourish us in health, though otherwise in some sickness a perfumed aire is best, and also to expel a loathsome stinck, or (like to the neighing of *Apolloes* horses) to rouse up dull and sleepy senses. In which respect I am of *Aristotles* opinion, that sweet smels were appointed to be in flowers, fruits, barks, roots, fields, and meddowes, not onely for delight, but also for medicin. Nevertheless as the tastles water makes the best broath, so the smelling aire gives the purest (I will not say the strongest) nourishment to our spirits. In *Plutarchs* time men were grown to this wantoness, that every morning and night they perfumed not only their apparrel and gloves, but also their bodies with sweet ointments, made of most costly spices: buying with great charges, what shall I say? an idle, a needless, a womanly pleasure? nay verily an unnatural and more then bruitish. For every beast loveth his own mate only for her own smel (whatsoever it be) but some men love not their meat, nor drink, nor the aire, nor their wifes, nor themselves, unless they smel, or rather stinck of sweet costly and forreine fumes: which being taken without cause, do the head more hurt then being taken upon cause they do it good. Wherefore if thy brain be temperate, and not too moist, cold, or dull, eschew a strong smelling aire (such as comes from walflowers, stock-gilly flowers, pincks, roses, Hiacynths, mead sweet, hony suckles, jasimin, Narcissus, musk, amber civet, and such like) contenting thy self with the simplest aire, which for sound complexions is simply best. Or if for recreation and pleasuresake thou de-

some time, let it not be of a full or strong sent: but mingled with sweet and soure (as violets with Time) and breathing rather a sharpe then a fulsome sweetnes. And thus much of the choice of aires; now come we to the preparation and use of them.

CHAP. IIII.

OF AIRE.

1. *How it is to be prepared.*
2. *How it is to be used.*

Lib. cont. Epic Plut de ut. ex: host. cap.

Satyrus (that Goat-bearded God) the first time that ever he saw fire, would needs kiss it and embrace it in his armes, notwithstanding that *Prometheus* forewarn'd him of coming too nigh: for he knew well enough the nature of fire to be such, that as in certain distances, times, and quantities it may be well endured, so in others it is harmful and exceeding dangerous. The like may I say of heat, cold, moisture, and drines of the aire: which in the first or second step towards them may and do preserve life, but the nearer you come to their extremities, the nearer are you to death: So that either you will be burnt with *Satyrus*, or frozen to death with *Philostratus*, or dryed up for lack of moisture with *Darius* Souldiers when they could get no water, or dye as the inhabitants of the lakes in *Egypt* do with too much moisture. Wherefore let every one consider his owne strength and constitution of body; for some like to new wax, are dissolved with [illegible] heat, and frozen with the least cold: others with

Sala-

Salamanders think nothing hot enough, others like to silk worms can abide no cold; others with Smiths and Woodcocks can abide those frosts which even the fishes themselves can hardly tolerate. So likewise dry constitutions laugh and sing with the Thrush when rain approacheth: when others of the contrary complexion do mourn and lament with the Plouver, because it is so wet. Which being so, I shall no doubt deserve well of every man in teaching him so to prepare the aire, that sometimes abroad, but alwayes at home it may be tempered (according as he most needeth) and purified from all infection. Concerning the tempering of aire in our houses: is it too hot and dry? then coul it by sprinkling of Vinegar and Rose water, by strewing the floure with green flags, rushes, newly gathered, reed leaves, water-lilly leaves, violet leaves and such like; stick also fresh boughes of willow, sallow, poplar, and ashe (for they are the best of all) in every corner. Is it too cold and moist? amend it by fires of clear and dry wood; and strew the room and windows with herbs of a strong smell, as mints, penniroial cammomil, balm, nep, rue, rosemary and sage. Is it too thick and misty? then attenuate and clear it in your chamber first by burning of pine-rosin (as the *Egyptians* were wont to do) then presently by burning in a hot fire-shovel some strong white-wine vinegar. But their chiefest perfume of all other called *Kuphi*: *The great temper*, was made of sixteen simples: namely, wine, hony, raisins of the sun, cipres, pine-rosin, mirrhe, the sweet rush, calamus aromaticus, spike-nard, cinamon, berries of the great and little juniper, lignumaloes, saffron, figtree buds, and cardamoms: to which composition in *Galens* time *Democrates* added *Bdellium* and the seed of *agnus castus*, and the Physicians in *Plutarchs* time the roots of *Calamint*. It were needless to write how wonderfully *Apollo*, I mean our new *Apollo Francis Alexander*

Plut. de Isi. & Osir.

Gal. 2 de antid. Plut. de Isid.

of

Tract. de. trochisc.

Plut. de Isi. & Osir. Avic. Fen. 2. Tract. 3.

of *Vercelles* (for so like a proud Italian he calleth his owne work) commend the same in his third beam; or how *Plutarch* and *Avicen* extol it above all others, in that it not onely bringeth any aire to a good temper; but also cleanseth the same of unclean spirits, openeth it when it is clowdy, attenuateth it when it is too thick, refineth it when it is full of dreggy mixtures, and consequently dispelleth melancholy from the head, fear and ill vapours from the heart, procuring natural and quiet sleep, and therefore not unworthily consecrated to the Gods. Now as the *Egyptians* burnt rosin in the morning, and their Kuphi towards noon, so albeit the sun set, when many heavy vapours lye in the aire, the *Ancients* were not to burn mirrhe and juniper: which disperse those heavy vapours, leaving in the house a rectified aire, quickning the senses, and correcting those melancholick fumes that pervert judgement. Wherefore the *Egyptians* call mirrhe, *Bal*, and Juniper *Dolech* the purifiers of the aire, and curers of madness. Whereat let no man wonder, sith the very noise of bells, guns, and Trumpets, breaketh the clouds, and cleanseth the aire: yea Musick it self, cureth the brain of madness, and the heart of melancholy, as many learned and credible Authors have affirmed. Much more then may it be tempered, and altered to the good or hurt of our inward parts by smells and perfumes, whereby not onely a meer aire (as in Sounds) is carried to the inward parts, but also invisible seeds and substances qualified with variety of divers things. For who knoweth not that the smell of Opium bringeth on sleep, drowsiness, and sinking of the spirits? contrariwise the the smell of Wine, and strong vinegar out of a narrow mouth'd glass, awaketh the heaviest headied man, if possibly he can be awaked. Furthermore becaus stincking smells (unless one by little and little be accustomed to them, as our dungfarmers, and kennel rakers are in *London*;

don; and as a wench did eat Napellus, a moſt cruel poyſon, ordinarily as a meat) are both noyſom to the head, and hurtful to the lungs, heart, and ſtomack; in ſuch ſort, that they which live in a ſtinking houſe, are ſeldom healthy: It ſhall be good, where the cauſe cannot wholly be removed, to correct the accident in this ſort, with ſweet waters, ſweet perfumes, ſweet pomanders, and ſmelling unto ſweet fragrant things.

Iſabella Corteſa, that dainty Lady of *Italy*, comb'd her hair, and ſprinkled her gown every morning with this ſweet water following, whereby the aire circumfluent was ſo perfumed, that whereſoever ſhe ſtood, no ſtinch could be diſcerned. *Take of Orenge flower water, water of Violets, water of the musk-geranium, and the musk roſe, water of red and damask roſes, of each a pint; powder of excellent ſweet orris, two ownces; powder of Storax Calamite, Benjoine, and Indian wood of roſes, of each half an ounce; Civet a dram and a half. Mingle all together, and let them ſtand in Balneo three daies. Then after the water is throughly cold, filtre it out with a fine filtre, and keep it to your uſe in a glaſs very cloſe ſtopt.*

Sweet waters perfumed, and cakes againſt ill ſmels.

Marinellus maketh another not much inferior unto this, whereof this is the deſcription. *Take a pottle of damask-roſe-water, Benjoin, Storax calamite, cloves, and wood of Aloes, of each an ounce; ambre-grice and civet of each a ſcruple: boil them together in Balneo in a glaſs very well ſtopt, for 24 hours ſpace; filtre it out when it is cold, and having hang'd fifteen grains of musk in it tied in a cloſe cloth, ſet it five daies in the ſun, and keep it to your uſe.*

Theſe waters are coſtly, but verily exceeding good; nevertheleſs ſith men of mean fortune are likewiſe to be preſerved, I appoint for them theſe perfumed cakes, and for the poorer ſort, a leſs coſtly perfume. *Take of Ben-*

join

Join six drams, wood of aloes four drams, storax calamite four drams, sweet orris two drams, musk a scruple, white sugar candy three ounces, beat them into fine powder, and with red-rose water, work them into a stiff paste, whereon make a sort of little cakes no bigger nor thicker then a threepence; dry them in a cold shadowy place, and then put them up very close into a glass, and take out one or two, or as many as you please, and burn them upon quick coles. The poorer sort may make them fire-cloves, far better then you shall find any at the Apothecaries, after this Receit. *Take of good Olbanum halfe a pound, Storax Calamite an ounce and a halfe, Ladanum halfe an ounce, coles of Iuniper wood 2 drams, make all into fine powder, and then with 2 drams of gum Tragacanth mingled with rose water, and macerated three daies together, and an ounce of Storax liquida, form the paste like great cloves, or sugar-loves, or birds, or in what form you list, and dry them in an oven when the bread hath been drawn; kindle one of these at the top, and set it in any room, and it will make it exceeding sweet.*

But forasmuch as no aire is so dangerous as that which is infected with pestilent influences, let us consider how, and in what sort that of all other is to be corrected. *Hippocrates* (for ought we read of) when his own Countrey, and the City of *Athens* were grievously surprised of the Plague, used no other remedies to cure or preserve the rest, then by making of great fires in each street, and in every house, especially in the night time, to purifie the aire; whereby the Citizens or *Athens* being delivered from so dangerous an enemy, erected to *Hippocrates* an Image of beaten Gold, and honoured him alive as if he had been a God. And verily, as running water, like a broome, cleanseth the earth, so fire like a Lion, eateth up the pollutions of the aire, no less then it consumeth

Soranus in vita Hipp.

the

the drossie mettals. So that cleanlines and good fires, cannot but either extinguish or lessen any infection: whereunto if we also add the use of other outward correctors and perfumers of the aire, no doubt it will be much, if not wholly amended. The Pestilence (as I have noted to my grief in mine own house) taketh some first with a great chilnes and shaking, others with a hot sweat and often fainting: In some place it raineth most in Winter, others it never annoyeth but in Summer. The first sort are to correct the air about them with good fires, and burning of Lignum Aloes, Ebony, Cinamon bark, Sassaphras, and Juniper, which (as *Matthiolus* recordeth in his Herbal) retaineth his sent and substance a hundred years. Burn also the pils of Oringes, Citrons, and Lemons, and Myrrh and Rosen; and the poorer sort may perfume their chambers with Baies, Rosemary, and Broom it self. Make also a vaporous perfume in this sort; Take of Mastick and Frankincense, of each an ounce, Citron pils, Calamint roots, Herb-grass dried, and Cloves, of each three drams; make all into a gross powder, and boil it gently in a perfuming pot with spike-water and white wine. The second sort (I mean such as are sick of the Plague in Summer, or are the first taken with a dissolving heat) should rather burn sweet Cipres, Lignum Rhodium, Sanders, sprigs of Tamarisk, Gum tragacanth, Elemi, Cherri-tree gum, and a little Camphire. Likewise their vaporing perfumes should be of red-rose-leaves, Lignum Rhodium, and Sanders, with rose-water and Vinegar boil'd together. So that according to the kind of taking, and the season of the year, is the air to be corrected in the time of pestilence, and not alike at all times with one perfume, which *Marsilius Ficinus* so diligently observeth, that he blameth many Physicians for their general preferring of this or

How the aire is to be corrected in the time of pestilence.

Com. in Dioscho. l. cap. 88.

Lib. de pe, e.

that masticatory: some extolling the chewing of sage as one goes abroad, others the chewing of Setwall roots, others of Elecampana, Cloves, Angelica, or Citron pils; which indeed are best in a cold season; but in the hot time of the year and a hot Plague, the chewing of Coriander seeds prepared, grains, Sanders, and the pulpe of Oringes, Lemons, Citrons, or Pearmains, is far to be preferred before them.

The like may be said of sweet Pomanders strong of musk, civet, ambre, and storax; which are no doubt good correctors of the pestilent aire; but yet in hot seasons and pestilences, nothing so good as the smel of a Lemon stickt with lignum Rhodium instead of cloves, and inwardly stuffed with a sponge throughly soaked in vinegar of red-roses and violets.

But here a great question ariseth, whether sweet smels correct the pestilent aire, or rather be as a guide to bring it the sooner into our hearts? To determin which question, I call all the dwellers in *Bucklers* berry in *London* to give their sentence: which only street (by reason that it is wholly repleniſhed with Physick, Drugs, and Spicery, and was daily perfumed in the time of the plague with pounding of Spices, melting of gums, and making perfumes for others) escaped that great plague brought from Newhaven, whereof there died so many, that scarce any house was left unvisited.

Of variety and change of Aire.

Hitherto of the correcting and tempering of distempered and infected aire; which being clean and purified, may yet through ignorance or wilfulness be abused: For as *Satyrus* would needs kiss the glowing cole, and children delight to put their fingers in the candle, so some know not how to use this general nourishment, which is not given (as all other nourishments be) unto one particular

man

man or Country, but equally and univerſally unto all. Now there be two ſorts of aire, as every man knoweth; the one open and wide unto all men, the other private, ſhut within the compaſs of a houſe or chamber: that permitted to any man which is in health; this proper to very many and ſickly perſons, who receiving but the leaſt blaſt of the outward aire upon a ſuddain, fall into great extremities, and make the recidival ſickneſs to be worſe then the former. Many, and amongſt them, my Lord *Rich* his brother, can *juſtifie* this, who almoſt recovered of the ſmall pox, looked but out of a caſement, and preſently was ſtriken with death. So likewiſe one *Harwood* of *Suffolk*, a rich Clothier, coming ſuddenly in an extream froſt from a very hot fire into the cold aire, his blood was preſently ſo corrupted, that he became a leaper; which is an ordinary cauſe of the ſame diſeaſe in high *Germany*, as *Paracelſus* and many other writers have truely noted. Again, ſome men tie themſelves ſo to one aire, that if they go but a mile from home (like to freſh-water ſoldiers) they are preſently ſick: others are ſo delighted with variety, that no one aire or Country can contain them: of which humor was *Ageſilaus*, *Phocion*, *Diogenes*, *Cato*, yea and *Socrates* himſelf, who ſometimes lay abroad in the fields, ſometimes at home, ſometimes travailed one Country, and ſometimes another, that being accuſtomed to all airs, they might (if neceſſity ſerved) the better abide all. Furthermore in long diſeaſes, it is not the worſt, but the beſt phyſick to change airs; which few can endure that are tied in conceit or by cuſtom only to one, and therefore that (of both fantaſtical humors) is the moſt dangerous. Beſides this, the time of going abroad in the open aire is to be conſidered; for ſome go out early before the dew be off, and the ſun up, which is very unwholſom; others alſo walk

Lib. de lepra.

Ælian. 7. de v r. hiſt.
Plut. in vita. Phocion.
Sibel. l. 2. c. 10
Plut. in vita. Porc. Cat.
Cœl. lib. 3. cap. 23. A. L.

at night after the dew falling, which is as perilous: for the dew to mans body is as ruſt unto iron, in ſo much that it blaſteth the face and maketh it ſcabby (eſpecially in ſome months) if a man do waſh himſelf with it. Furthermore ſome men delight to travel in tempeſts and winds, which the very hedghog reproveth, and the beaſts of the field eſchue by ſeeking coverture: for ſtrong and violent winds, be (as *Cardan* cals them) the whales of the aire, rowling clouds and meteors where and whether they liſt, beating down trees, houſes, and caſtles, yea ſhaking otherwhiles the earths foundation. Now as ſome goe abroad too much, ſo others with over-fearfulneſs take the open aire too little, ſitting at home like cramb'd Capons in a cloſe room, and not daring in a manner to behold the light; better it were by degrees to go abroad, then with ſuch certainty of danger to ſtay at home; yet ſo that a calm, mild, and temperate day be choſen, leſt we make more haſte outward then good ſpeed, and bewail the alteration of aire through decreaſe of health. For as contrariety of meats make tumults and rebellions in our ſtomacks, ſo contrary changes of aire upon the ſudden, maketh dangerous combats in our bodies: Yea though a fenny aire be thick and loathſome, yet ſuddenly to go dwel upon the high mountains in a clear aire, is a poſting to death rather then a courſe to life, and albeit a Southern Country be pregnant of corruption (for all trees loſe their leaves firſt on the Southſide, and on the Southſide houſes decay ſooneſt, and the Southſide of corn is ſooneſt blaſted, and malt lying in the Southſide of a Garner, is firſt tainted with weevels) yet ſuddenly to depart to a Northern ſoil, where the North wind chiefly bloweth, is to leave the Sea to be frozen in ice, and bringeth imminent peril, if not haſty death to the patient, yea to them that are otherwiſe ſound of body: wherefore

Lib. 10. de rer. var.

Cardan. lib. 10. de var. rer. c. 8.

wherefore use the open aire in his due time, season, quantity, and order; else shalt thou be offended with that nourishment, which simply of all other is most necessary: for as this invisible milk (for so *Severinus* cals the aire) in time, season, and quantity, nourisheth these lower, and perhaps the upper bodies: so being taken out of time, and longer, and lesser then we should, it is both the child, the mother, and the nurse of infinite mischiefs.

In Idæa med. phil.

CHAP. V.

1. *Of Meat, and the differences thereof, in Kind, Substance, Temperature, and Taste.*

PUrposing now to treat of Meats, I will keep this method. First I will shew their differences: then the particular natures of every one of them: Last of all in what variety, quantity, and order they are to be eaten. Their differences be especially seaven in number; *Kind*, *Substance*, *Temperature*, *Taste*, *Preparation*, *Age* and *Sex*.

How many kinds of meats there be.

1. Concerning the first, It is either of vegitable things only by ordination, or of sensible creatures by permission. For whilst *Adam* and his wife were in Paradise, he had commission to eat only of the fruit of the Garden; being cast thence, he was enjoyned to till the ground, and fed in the sweat of his brows upon worts, corn, pulse and roots; but as for flesh, howbeit many beasts were slain for sacrifices and apparrel, yet none was eaten of men

men 2240. years after the creation; even till God himself permitted *Noah* and his family to feed of every sensible thing that moved and lived, as well as of fruits and green hearbs.

Euseb lib. 1. de præpar. evang. Alex. ab. Alex. lib. 4. Nay the Indian Philosophers, called *Brachmanes*, did never a great while after the floud taste of any sensible creature: and though *Nimrod* the great hunter slew many beasts, yet flesh was even then untasted of the *Babilonians* (and many hundred years after) saith *Herodotus*. And verily till God would have it so, who dared to touch with his lips the remnant of a dead carcass? or to set the pray of a wolfe, and the meat of a falcon upon his table? who I say durst feed upon those members which lately did see, go, bleat, lowe, feel, and move? Nay tell me, can civil and humane eyes yet abide the slaughter of an innocent beast, the cutting of his throat, the mauling him on the head, the flaying of his skin, the quartring and dismembring of his joints, the sprinkling of blood, the ripping up of his veins, the enduring of ill savours, the hearing of heavy sighs, sobs, and grones, the passionate strugling and panting for life, which only hard-hearted Butchers can endure to see? Is not the earth sufficient to give us meat, but that we must also rend up the bowels of beasts, birds, and fishes? yes truly there is enough in the earth to give us meat, yea verily and choise of meats, needing either none or no great preparation, which we may take without fear, and cut down without trembling, which also we may mingle a hundred waies to delight our taste, and feed on safely to fill our bellies. Nevertheless we must not imagine, that God either idely or rashly permitted flesh and fish to be eaten of mankind, but that either he did it for causes known to himself, or for special favours shewed to us. *Plutarch* writeth that hens eggs in *Egypt* do hatch themselves in the warm sun, and that wilde connies breed

Lib. primo.

Plut. dees. carm

Symp. 8. cap. 8.

every

every month: so that albeit by their rites of religion the *Egyptians* were forbidden to eat eggs, or to kill for meat any living creature, yet necessity caused them to eat both, lest their corn should be devoured both in seed and blade, or they forced to do nothing else but to bury young rabbets and to squash eggs; perhaps upon foresight of the like inconvenience, God appointed men to eat flesh and fish: least happily overflowing the earth by dayly increase, there would scarce be any food left for man, and man should not be able to rule his subjects. But the chiefest thing which he aimed at in the permission, was (in my judgement) the health and preservation of our lives: for as before the floud men were of stronger constitution, and vegitable fruits grew void of superfluous moisture: so by the floud these were endued with weaker nourishment, and men made more subject to violent diseases and infirmities. Whereupon it was requisite or rather necessary, such meat to be appointed for humane nourishment, as was in substance and essence most like our own, and might with lest loss and labour of natural heat be converted and transubstantiated into our flesh. And truely whosoever shall with the *Adamites* refuse that Diet, which God and nature hath appointed; either because they think they should not, or because they would not feed upon living creatures: I dare boldly avouch they are religious without knowledge, and timerous without occasion; yea (unless naturally they abhor fish and flesh, as some men may) they shorten their owne lives and do violence to nature.

How meats differ in substances.

2. Touching the difference of meats in substance: some are of thin and light substance, engendring pure thin and fine blood, fit for fine complexions, idle citizens, tender per-

Gal. lib. de diſſol. cont. Gal. lib. cib. de enchy. et. 1. de fac. alim.

perſons, and ſuch as are upon recovery out of ſome great ſickneſs: as chiken peepers, rabbet ſuckers, young pheaſants, partridge, heath-poulſe, godwits, all ſmall birds being young, all little fiſhes of the river, the wings and livers of hens, cockchickens and patridges, eggs warm out of the hens belly, *&c.* Others are more groſs, tough, and hard, agreeing chiefly to country perſons and hard labourers: but ſecondarily to all that be ſtrong of nature, given by trade or uſe to much exerciſe, and accuſtomed to feed upon them: as poudred beife, bacon, gooſe, ſwan, ſalt-fiſh, ling, tunnis, ſalt ſamon, cucumbers, turneps, beans, hard peaze, hard cheeſe, brown and rye bread, *&c.* But meats of a middle ſubſtance are generally the beſt, & moſt properly to be called meats; engendring neither too fine nor too groſs blood, agreeing in a manner with all ages, times, and complexions, neither binding nor looſning the body, neither ſtrengthening nor weakning the ſtomack, neither procuring nor hindring urine or ſweat, cauſing no alteration in coldneſs, heat, dryneſs, or moiſture; finally neither adding to the body by overnouriſhing, nor detracting from it by extenuating, but preſerving it in ſuch eſtate as they found it, reſtoring dayly as much as dayly decayed, and nothing or very little more. Of which ſort may be reckoned young beife, mutton, veal, kid, lamb, pig, hen, capon, turkye, houſe-doves, conny, ſodden lettice, skirrets, almonds, rayſins, *&c.*

Avic. 3. Fen. 1. tract. 1.

Gal. 1. de alim. fac.

How meats differ in temperature and diſtemperature.

3. As there is a certain temperature and diſtemperature of our bodies, ſo likewiſe is there in meats; that temperate bodies ſhould feed of their likes, and diſtempered of their contraries. Wherefore God hath appointed ſome meats hot onely in the firſt degree, *&c.*

Hot

Hot Meats.

Lamb, pork, pig, gosling, partridge, quail, thrush, sturgian, mullet, base, oisters, cockles: cream, butter, figs, suger, raisins, sweet apples, ripe pomegranates, new hasselnuts, new almonds, asparagus, borrage, bur-rootes, skirrit-roots, white thistle roots, hop buds, parseneps, wheat and rice.

Others hot in the second degree, as *Hare, roe-buck, turky, peacok, pigeon, duck, turtle, pickled oisters, anchoves, honny, ripe mulberies, new walnuts, pickled olives, preserved capars, pisticks, dates, chestnuts, artichokes, carots, potadoes, persly, and radish roots, eryngo roots, nutmegs and saffron.*

Some hot in the third degree, as *scallops, mints, taragon, onions, leeks, Alisanders, old walnuts, cinamon, ginger, cloves, and pepper.*

Some are hot in the fourth degree, as *skallions, garlick, and ramsies.* Now whereas all meats hot further then the second degree, are reckoned by Physitians to be rather medicin then meat: I allow their judgement, for the most sort of men; but not generally in all. For in *Scythia* & some parts of *Persia*, as also in *Scotland* & *Wales*, many mens bodies and stomachs are so full of cold and raw fleagme, that leeks, onyons, watercresses, and garlick is made a nourishment unto them, which would gripe, fret, & blister tempenate stomacks. The like reason may be given, why Adders are commonly eaten of the people called *Ophiophagi*, and venemous spiders of many in *Egypt*. Yea, my self have known a young Maide, of an exceeding moist and cold complexion, whose meat for two years was chiefly pepper, wherewith another would have been consumed, though she was nourished: for it is hot in the third, and dry in the fourth degree.

Cold Meats.

Of cold Meats, God hath likewise appointed some of

the first degree, as *Cow-flesh, steer-flesh, conny, rabbet, young hedghogs; Eeles, lumps, olafes, fresh tunny, fresh sprats, fresh herrings, curds, and all sorts of pompions, millions, cherries, strawberries, peaches, some apples, pears, quinces, medlars, cervices: spinache, succory, sorrel, gooseberries, cabbage, colewoorts, peaze and beans.*

Others cold in the second degree, as *tench, pike, shrimps, crabs, crevisses, new cheese, prunes, damsins, apricots, and most sorts of plums, lettice, endiff, citrons, oringes, lemmons, gourds, and cucumbers.* Whatsoever exceedeth this degree in coldness can never be turned into our nourishment, howsoever some one body by a proper Sympathy or long usage (as Docter *Randal* did) may digest and nourish himself with poppy medicins.

Moist Meats.

Meats moist in the first degree, are these and such like: *Wild bore, lamprey, barble, cramb, shrimps, crevisse, pine-apple-kernels, new filbirds, sweet allmonds, dates, asparagus, spinache, borrage, hop buds, carrots, turneps. and french peaze.*

Meats moist in the second degree: *Hedgehock, turky, young pigeon, young ducks, young quailes; fresh sturgeon, lump, olaffe, tunny, tench, eele, fresh oisters, ruen-cheese.* Meats moist in the third degree are onely *fresh pork*, and *young pigs.*

Dry Meats.

Neither hath nature omitted to provide dry Meats for them, who by nature or sickness are overmoistned: whereof some are dry onely in the first degree, as *peacock, heathcock, the dorry, and all fresh fish lightly poudred: strawberries, soure fruit, medlers, fennel, artichokes, colewoorts, raddish, saffron, and cheese curds throughly pressed.*

Others in the second in degree, as *Oxe-beife, veniſon, hare,*

hare, conny, partridge, turtle, thrush, black-birds; mullets, crabs, perwinckles, cockles, honny, cinamon, nutmegs, ginger; galanga, peares, quinces, soure-pomegranats, pickled olives, pisticks, chessnuts, succory, sorrel, persly, onyons, leeks, lemons, citrons, beans and rice.

Others in the third degree, as *flesh and fish long salted, stock fish, old cheese, poudred capers, cervisses, mints, garlick, ramsies, scallions, water-cresses, cloves and cinamon.* Others in the fourth degree, as *pepper, and all things by miscookery over-peppered.*

Temperate Meats.

Temperate meats are such, as hardly can be discerned to be either hot, cold, dry, or moist, or if they can yet do, they never exceed, yea scarsly attain the first degree. Of which sort, *a young pullet, a crowing cockrel, a grown capon; soles and perches, fine wheat, new laid eggs (eate white and all) being potcht, and all small birds being young,* are to be accounted.

How Meats differ in taste.

4. Being now come to the fourth difference of meats, which consisteth in Taste, it is necessary to shew how many kinds of tasts be found in nourishments; whereof some be abominable to certain persons, though good and pleasant in nature; Others contrarily desired and liked, though naturally not appointed for meat; which if you call a sympathetical and antipathetical taste, or an in borne tasting or distasting, it will not be amis: for though the words seem strange and hard at the first, yet time and wearing will make them easy and common. What is more unpleasant to most mens natures, then the taste of humane flesh? yet not onely some women with child have longed for it, but also the whole nation of *Canibals* account it the sweeteest meat of all others. It is also recorded that *Neroes*, great gourdman, thought no meat pleasant but raw flesh. *Fermi-*

Meats of peculiar and extraordinray tastes.

Sueton. in Nerone.

Sabel.lib.10. cap. 10.

Laert.lib.6. Naucl.de greg. 3. pontif. Gaugen.lib. 3. histor.

Vergil 3.Georg

Cel.lib.28 cap. 5. A. L. Herodo. lib.4 Plin.lib.6.cap. 24. Cælius lib.28. cap.2. A. L. Cardan.de.rer. var. Sabel. ex Herodot.lib.6.

Lib.6.cap.3. Patholog.

Trincavella lib.7.cap.5. de cur.morb. Centur. 3: curat.86.

lib.4:cap: hist. mirab.

us Saleucius loved the Sea-horses so exceedingly, that he dayly dived for them amongst the *Crocodiles* of *Nilus*, ventring his life to save his longing. *Plato* thought that Olives had the best taste. *Mecænas* coveted the fish of Asses foals, whereby the whole race of Asses had been extinguished, but that he died in a good hour. The *Germans* once(and now the *Tartars*) reckon horsefleſh for the sweeteſt and beſt meats, even as our Welshmen esteem of Cheese, Lancashire men of egg pies, and Devonshire men of a brown whitepot. What need I write of *Achilles*, who in his nonage living with *Chiron*, desired most to feed upon Lions livers? or of the *Vandales*, who long after Foxes; or the *Zygantes* in *Africa*, that covet Monkies and Apes, no less then the *Carmanians* love Torteſſes, the West *Africans* Lisards, the *Egyptians* Grashoppers, the *Candneans* Serpents, the *Corsicans* and *Maltanists* young Whelps, the *Romans* and *Phrygians* timber-worms, the *Allmans* Mites and Magots of Cheese, and such filthy meats. Yea (if *Herodotus* an *Sabellicus* write a truth) the *Budanes* desire to feed on Lice, which a *Muscovite* abhors to kill, least unnaturally or unwittingly he might slay his own fleſh and blood. It were strange to believe (yet *Fernelius* writes it for a truth) how a noble man of *France* found a greater sweetnes in quick-lime, then in any meat beside, refreshing his stomack and hurting no inward part with the continual use thereof. Others feed greedily upon rags of woollen cloth and wall-morter: and *Anatus Lusitanus* remembreth a certain young maid of twelve years of age, who did eate usually stones, earth, sand, chalke, wooll, cotten and flox; esteeming their taste and substance better then of the fineſt and tendreſt Partridge. *Marcellus Donatus* saw a girle so longing after Lisards and Neauts, that she would hunt after the one in gardens, and after the other in houses with a bough in her hand, as a Cat would

hunt

hunt a mouse, and eat them without hurt. *Albertus Magnus* (as *Cælius* reporteth) saw another wench in *Collen* but three years old, hunting as diligently after all sorts of spiders, with which meat she was not only much delighted, but also exceedingly nourished. Yea Doctor *Oethæus* telleth a story of a certain Farmer in the County of *Hirsberg*, that feedeth chiefly upon potsheards finely beaten, batling no less with them then Marriners do with eating bisket. And *Joachimus Camerarius* (my dear and learned friend) reporteth that a certain girl of *Norimberg* did eat up her own hair, and as much as elsewhere she could get; neither could she be perswaded by parents or friends, to think it an unpleasant or an unwholsom meat. Contrariwise *Petrus Aponensis* loathed milk: The Inhabitants of the new fishing Land abhor Oyle; many men cannot abide the taste of Cheese, others of flesh, others of fish, others of all sorts of fruit, and that *Bartimew Marnta* his father was almost dead of hares flesh in a gallimawfery, it is not unknown to Physicians. Nay some are naturally (or by imagination) so perverted, that they cannot abide the sight of many meats, and muchless the last. What Souldier knoweth not that a roasted Pigg will affright Captain Swan more then the sight of twenty Spaniards? What Lawyer hath not heard of Mr. *Tanfiels* conceit, who is feared as much with a dead Duck, as *Philip* of *Spain* was with a living *Drake*? I will not tell what Physician abhorreth the sight of Lampres, and the taste of hot Venison, though he love cold; nor remember a Gentleman who cannot abide the taste of a rabbet, since he was once (by a train) beguiled with a young cat.

Cœl.l.11.c.13. ant.lect.

Lib.observ. propriarum.

In epist ad Ioann.Scheng.

Io.Mat.àGrad. ep.de appetit. Cromer.l 20. Olaus,l.20.c.7 sept reg. Marant.l 3 de cogn.simp.

Nay (which was more) all meat was of an abominable taste to *Heliogabulus*, if it were not far fetcht and very dearly bought; even as some liquorish mouthes cannot drink

Granz. de reb. lituan.

drink without ſugar, nor *Sinardus* hot ſtomack could break wine without ſnow; which dainty and fooliſh conceit, though it picks a quarrel with God and reaſon (after the nice fineneſs of Courtly dames, that abhor the beſt meat which is brought in an earthen diſh) and maketh ulcers as it were in ſound ſtomacks; yet that there is a natural liking and diſliking of meats and conſequently of the taſtes of meats, both the examples of men and women forenamed do juſtly prove, and even Spaniels and Hounds themſelves (I mean of the truer kind) by refuſing of Veniſon and wild-fowl in the cold bloud, can ſufficiently demonſtrate.

Meats of ordinary taſtes.

Now let us come to the ordinary taſtes of meats, which are eſpecially ſeven in number; Sweet, Bitter, Sharp, Sowre, Fatty, Salt, and Flaſh.

Sweet Meats.

Sweet Meats agree well with nature, for they are of a temperate heat, and therefore fitteſt for nouriſhment; they delight the ſtomack and liver, fatten the body, encreaſe natural heat, fill the veins, digeſt eaſily, ſoften that which is too hard, and thicken that which is too liquid; but if they be over-ſweet and gluttiſh, they ſoon turn into choler, ſtop the liver, puff up lungs and ſpleen, ſwell the ſtomack, and cauſe oftentimes moſt ſharp and cruel fevers.

Gal. 4. de fac. ſimp. cap. 7.

Iſaac de univ. diet.

Bitter Meats.

If any thing be very *bitter* (as aſparagus, hop-ſprouts, and broom-buds) they cannot much nouriſh either man or beaſt, unleſs they have firſt been boiled or infuſed in many waters: for otherwiſe they may engender (as they do) ſome cholerick humors, burning bloud, killing worms, opening obſtructions, and mundifying unclean paſſages of the body; but their nouriſhment they give

Gal. 4. de ſimp. fac. c. 10. & l. c. juſdem c. 2.

is

is either little or nothing, and that only derived to some special part.

Sharp Meats.

Sharp Meats (as onions, skallions, leeks, garlick, radish, mustardseed, cresses, and hot spices) dry the body exceedingly, being also hurtful to the eyes and liver, drawing down humors, sending up vapors, inflaming the bloud, fretting the guts, and extenuating the whole body: Wherefore we must either taste them as they are, or not feed upon them till their sharpness be delaid with washings, infusions, oilings, and intermixtions of sweet things. Avic 2. can. cap. 3.

Soure Meats.

Soure meats (as sorrel, lemons, oringes, citrons, soure fruit, and all things strong of vinegar and verjuice) albeit naturally they offend sinewy parts, weaken concoction, cool natural heat, make the body lean, and hasten old age; yet they pleasure and profit us many waies, in cutting phlegm, opening obstructions, cleansing impurities, bridling choler, resisting putrifaction, extinguishing superfluous heat, staying loathsomness of stomack, and procuring appetite: But if they be soure without sharpness (as a rosted quince, a warden, cervises, medlars, and such like) then they furthermore strengthen the stomack, bind and corroborate the liver, stay fluxes, heal ulcers, and give an indifferent nourishment to them that eat them. Gal, de fac. alim. c ult. Gal 2. de reg. ac morb. Aristot: 22. problematum. Anic in univers Diæt.

Salt Meats.

Saltishness is thought to be an unnatural taste, because it is found in no living thing. For the very fishes are fresh; so likewise is all flesh, and every fruit, and all herbs which grow not where the sea may wash upon them. Wherefore howsoever salt hath the term of divinity in *Homer*, and *Plato* calleth it *Jupiters* minion, and the *Athenians* Homeri Iliad. Plato in Timæ.

Athenians have built one Temple to *Neptune* and *Ceres* (becauſe even the fineſt cakes be unwholſom and unpleaſant if they be not ſeaſoned with ſalt) yet I hold it to be true, that ſalt meats (in that they are ſalt) nouriſh little or nothing; but rather accidentally in procuring appetite, ſtrengthening the ſtomack, and giving it a touch of extraordinary heat, as I will more perfectly prove when I treat of ſawces. For ſalt meats (eſpecially if they be hot of ſalt) engender cholor, dry up natural moiſtures, enflame blood, ſtop the veins, gather together viſcous and crude humors, harden the ſtone, make ſharpneſs of urine, and cauſe leanneſs; which I ſpeak of the accidental ſalt wherewith we eat all meats, and not of that inborn ſalt which is in all things.

Gal. 3. de fac. alim. & 3 de loc. aff. c. 6.

Fat Meats.

Fattineſs is ſenſibly found not only in fleſh and fiſh, of every ſort, but alſo in olives, coco's, almonds, nuts, piſticks, and infinite fruits and herbs that give nouriſhment: Yea in ſerpents, ſnails, frogs, and timber-worms it is to be found; as though nature had implanted it in every thing which is or may be eaten of mankind. And verily as too much fattineſs of meats glutteth the ſtomack, decayeth appetite, cauſeth belchings, loathings, vomitings, and ſcourings, choaketh the pores, digeſteth hardly, and nouriſheth ſparingly; ſo if it be too lean and dry on the contrary ſide (for a mean is beſt of all) it is far worſe, and nouriſheth the body no more then a piece of unbuttered ſtockfiſh.

Gal. 5. de alim. fac.
Iſaac de uni. & partic. diæt.

Unſavory or unreliſhed Meats.

Flaſhineſs or *inſippidity* (which ſome call a maukiſh or ſenſeleſs taſte) taſting juſt of nothing (as in water, the white of an egg, mellons, pumpions, and pears, apples, berries, and plums of no reliſh) is of no taſte, but a deprivation or want of all other taſtes beſides; which be

it

it found in any thing that is dry (as in ſpices) or in things naturally moiſt (as in fiſh, fleſh, or fruit) it alwaies argueth an ordinary weakneſs in nouriſhment, howſoever extraordinarily (I will not ſay unnaturally) it may ſtrongly nouriſh ſome. *Avicen* ſaith truly in his Canons, *Quod ſapit, nutrit: That which reliſheth, nouriſheth*: yet not ſo, but that unſavory things nouriſh likewiſe, though not abundantly nor ſpeedily: for what is more unſavory then freſh water, wherewith many fiſhes are only nouriſhed? what ſo void of reliſh as the white of an egg? yet is it to aguiſh perſons more nouriſhing then the yeolk; yea and ſtockfiſh will engender as good humors in a rheumatick perſon, as the beſt pigg or veal that can be brought him. Lib. 2.

CHAP. VI.

Of MEATS.

How they differ in preparation, age and ſex.

THe preparation of meats is threefold, One before the killing or dreſſing of them, another in the killing or dreſſing, and the third after both. Of which art *Timochides Rhodius* wrote eleven books in verſe, and *Numenius Heracletus* (Scholler to *Dieuches* that learned Phyſician) and *Pitaneus Parodus* and *Hegemon Thaſius* compiled alſo divers Treatiſes of that argument; which either the teeth of time, or ſtomack of envy having conſumed, I muſt write of this argument according to mine own knowledg and collections. Athen. l. 1 c. 2.

Whether an iron Ladle hinders Peas and Rice from seething? Whether roast meat be best, and best tasted, larded, barded, scorch'd or basted? Beasts killed at one blow are tendereſt and most wholsom. Why all broath is best hot, all drink best cold. Some fish, flesh, and fruits never good but cold; some never good when they are cold; and yet we have all but one instrument of tasting.

Of fatting of Meats.

Lean meat as it is unwholsom, so it seemed also unsavory in ancient times; in so much that Q. *Curtius* being sewer at *Cæsars* table, seeing a dish of lean birds to be set at the table, was not afraid to hurl them out at the window. Also the Priests of *Israel*, yea the Heathen Priests also of *Rome* and *Egypt* touched no lean flesh, because it is imperfect till it be fat; fitter to feed hawks and vultures, then either to be eaten of men, or consumed in sacrifice to holy uses. Hereupon came a trial how to fatten flesh and fish (yea snails and torteſſes, as *Macrobius* writeth) by feeding them with filling and forced meats; casting not only livers and garbage into fishponds, but also their slaves to feed their pikes (as did *Vidius Pollio*) and to make them more fat and sweet then ordinary. Hence also came it that swine were fatned with whey and figgs, and that *Servilius Rullus* devised how to make brawn, and that the *Ægyptians* invented the fatting of geese, because it was ever one dish at their Kings table. Amongst the *Romans* it was a question, who first taught the art of fatning geese; some imputing it to *Scipio Metellus*, others to *Marcus Seſtius*; but without contradiction, *Marcus Aufidius Lucro* taught first how to cram and fatten peacocks, gaining by it threescore thousand sesterties, which amounteth to 3000000 *l.* of our mony. Cranes and swans were fatted in *Rome* with ox-bloud, milk, oatmeal, barley, curds and chaulk mingled (to use *Plutarch's*

Gal. l. 4. antiq. lect.

Plut. in quæſt. Rom.

Sat. 3. c. 13.

Suet. in vit. Auguſti.

Plin. l. 8. c. 51.

Diod. l. 1. c. 6.

Plin. l. 10. c. 20 & 22.

Lib. de eſ. carn.

phraſe) into a monſtrous meat, wherewithall they were cram'd in dark places, or elſe their eyes were ſtitched up, by which means their fleſh proved both tenderer, ſweeter, whiter, and alſo (as it is ſuppoſed) far wholſomer. Hens, capons, and cockrels, and tinches were fatned by them of *Delia*, with bread ſteep'd in milk, and feeding in a dark and narrow place, that want of ſcope and light, might cauſe them to ſleep and ſit much, which of it ſelf procureth fatneſs. In *Varro's* time men did not only fatten conies in clappers, but alſo hares, and made them (of a melancholick) a moſt white and pleaſant meat, according to that of *Martial*, Varro l: 3 rer. ruſt:

Inter aves princeps pinguis (me judice) turdus,
Inter quadrupedes gloria prima lepus.

Amongſt the feathered knights, fat thruſhes do excel,
Amongſt four-footed ſquires, the hare deſerves the bel,

But here a queſtion may be moved, Whether this penning up of birds, and want of exerciſe, and depriving them of light, and cramming them ſo often with ſtrange meat, makes not their fleſh as unwholſom to us as wel as fat? To which I anſwer, that to cramb Capons, or any bird, and to deprive them of all light, is ill for them and us too: for though their body be puffed up, yet their fleſh is not natural and wholſom; witneſs their ſmall diſcoloured and rotten livers; whereas Hens and Capons feeding themſelves in an open and clean place with good corn, have large, ruddy and firm livers. So great is the diverſitie betwixt a cramm'd, I may ſay a ſtrangled, and captive Capon, and betwixt a gentleman Capon feeding himſelf fat without art. Wherefore the beſt fatning of all fowl, is firſt to feed them with good meat (for like

food, like fleſh.) Secondly, to give it them not continually as crammers do, forcing one gobbet after another till they be fully gorg'd, but as often as they themſelves deſire it, that nature be not urged above her ſtrength; not in a coope or cloſe roome, for then the aire and themſelves will ſmell of their own dung, but in a cleane houſe ſpacious enough for their little exerciſe; not in a dark place, or ſtitching up their eyes, for that will cauſe them to be timerous, or ever ſleepy; both which are enemies to their bodies, and conſequently to ours: for every man knows that fear marreth concoction, and ſleepineſs bereaving us of exerciſe, hindreth digeſtion. Yea young Pigeons whilſt they are in the neſt (be they never ſo fat) are reckoned but an unwholſom meat; but when they follow and fly a little after the dam, then are they of great and good nouriſhment. The like may be ſaid of the fatting of beaſts, for they are not to be ſtied or ſtalled ſo cloſe that they cannot ſtirr, but to have ſufficient room for to walk in, as well as to feed in, that they may be wholſom as well as fat, and not corrupt our bodies with their own corruption. So likewiſe fiſh kept in great ponds where they may rove at pleaſure, are better then ſuch as be mewed in a narrow and ſhallow ditch; which not only we ſhall find by inward digeſtion, but alſo by outward taſting; yea look what difference there is betwixt tame and wild Conies, betwixt Deer fed by hand, and Deer fatning themſelves in the Chaſe and Copſes, the like ſhall you perceive betwixt forced fatneſs, and fatneſs gotten by natural and good diet.

Avic: fen: 1: tract: 12:

Another thing alſo is to be obſerved before the killing of any beaſt or bird; namely, how to make it tenderer if it be too old, and how to make it of the beſt relliſh: *Patrocles* affirmed, that a Lion being ſhewed to a ſtrong Bull three or four hours before he be killed; cauſeth his fleſh to

be

be as tender as the flesh of a Steer: fear dissolving his hardest parts and making his very heart to become pulpy. Perhaps upon the like reason we use to bait our Bulls before we kill them: for their blood is otherwise so hard, that none can digest it in the flesh, but afterwards it is so far from being poisonable, that it becometh tender and nourishing food. Perhaps also for this cause old Cocks are coursed with little wands from one another, or else forced to fight with their betters before they are killed. Perhaps also for these causes, so much filthy dung is brought from common lestals into great gardens; namely to cause roots and herbs to be fatter and tenderer then they would be: which intent I do not disallow, onely I wish that no other soil were used, then what proceeded from the earth or from brute beasts. Concerning the manner of killing, it is divers in divers Countries. The *Grecians* strangled their Swine, and did eat them with their blood. The *Romans* thrust them through the body with a spit red hot, whereby death ensuing without cooling and voiding of blood, the flesh seemed far more sweet and tender. But if a sow were ready to farrow, they trampled upon her belly, bruising her pigs, and the kernells of her dugs with the milk and blood ot once, eating them for the most delicate meat, as some delight in the bruse or pudding of the Deer. *Plutarch* also avoucheth, that Sheep kill'd by Wolves, Birds by Hawkes, Geese by Foxes, Hares or Deer by Greyhounds, eate much sweeter, kindlier, and tenderer, then if they be killed suddainly by sleight or violence. Yea I have heard of a Lady in *England*, that let a score of Partridges be brought unto her, some killed by the Hawkes, others at the foot of Dogs, others by men, she will discern that which the Hawke killed at sowce from all the rest, having tasted but one morsel.

Plut. lib. de esu carn.

Sim. 2. quæst 9.

Futhermore as there is a reason of cutting down wood

for

for timber (namely in the prime of the Moon, or about the last quarter) and a special good season of moulding bread, and laying of leavens (this before the full of the Moon, that in the full it self) so there is likewise a season to kill Beasts Birds and fishes, and to eate the fruits of Gardens and Orchards. For experience teacheth that Hens are best in January, eggs in February, Lamb, Kid, Pigeons and Veal in March, herbs in April, Cockles in May, Bucks and Salmon in June, July, and August, Gurnards in September; Oisters in all Months in whose name an R. is found, Pork, Bacon, and Cabbage in frosty weather, *&c.*

Plut. 3 Simpos. quart. 10.

Nay further it's to be considered, whether a Deer be stricken stone dead at a blow, though he be in season, or suffered to dye languishing upon his hurt; for his skin be it never so well drest, will soon shed his haire and wax worm-eaten if it languish, whereas as otherwise it will hardly corrupt at all in a long season: wherefore no other reason can be given, then that by the one way natural heat is inwardly restrained, and by the other way of killing outwardly expired. So likewise there are seasons for gathering of fruit, herbs, floures, seeds, and roots, which whosoever observed not carefully and diligently, he may seeth bones for flesh and (to speake more properly) stalks for lettice. For all things have their several times, and there is a season for each purpose under heaven. A time to plant, and a time to pluck up; a time to kill, and a time to preserve. The last preparation is after the killing of sensible creatures, or the gathering of the which are onely vegetable: all which preparations are divided into five principal actions, garbelling, boiling, rosting, baking, and frying. Garbelling is a taking away of all things from any creatures, which are counted either hurtful or unnecessary: as the flaying of Beasts, pulling, and scaling of fouls, garbaging of all things that have corruption in their bellies,

void-

voiding of piths, cores, rinds, and ſtones in roots, apples, and plums, *&c.* For albeit the firſt cooks were ſo unskilful, that they roaſted Oxen skin and all, yet reaſon after taught them to reject the outwards, as they had upon juſt cauſe emptied the inwards. The other four preparations are ſo neceſſary, as that all things in a manner are ſubject to them. What is raw fleſh till it be prepared, but an imperfect lump? for it is neither the beaſt it was, nor the meat it ſhould be, till boiling, roaſting, bakeing, or broiling, hath made it fit to be eaten of men. *Diocles* being asked whether were the beſt fiſh, a Pike or a Conger: that ſaith he, if it be ſodden; this if it be broild; but none better then another if they were raw: onely Oiſters of all fiſh are good raw (yet he was no Coward that firſt ventered on them) being called of *Athenæus* the Prologue of feaſt, becauſe ever (as we uſe them) they were eaten formoſt. Other fiſh being eaten raw, is harder of digeſtion then raw beife: for *Diogenes* died with eating of raw fiſh, and *Wolmer* (our *Engliſh* Pandereus) digeſting iron glaſs and oiſter ſhells, by eating a raw Eele was overmaſtered. Nay the *Ichthyophagi* themſelves feeding only on fiſh, do firſt either roaſt them in the Sun, or prepare them with fire before they eat them; having ſtomacks far hotter then ours, and conſequently more proper to digeſt them. As for raw fleſh (beſides Butchers, Cooks, Poulterers, Slaughter men, and Canibals) who dare almoſt touch it with their fingers? much leſs dare any grind it with their teeth, no not that Egyptian, who was *Neroes* gourman.

Macrob. 3. ſat.

Athen. lib. 8. cap. 6.

lib. 4. cap. 3.

Laertius.

Suet. in Ner.

Now as *Galen* ſaith of Cheſnuts, that being roaſted in embers, they are ſweet and drying, being ſodden in broth they are ſweet and moiſtning; being roaſted with their husk they eate delicately, being roaſted without their husk they eate ranck and ſouriſh, being ſodden without their huske they prove unſavoury: ſo may I ſay of all other

lib. 4 de. fac. ſimpl. med. cap. 8. & 16.

meats

meats whatsoever, that according to the kind of preparation, they either keep relinquish or alter their propriety. If hereupon you aske me what meats is best boild, and what roasted I answer that flashy meats & naturally moist should be drest with a dry heat (as in baking, broiling, frying, and rosting) and meats naturally exceeding in drines and firmnes should ever be boyled. Temperate meats may be used any way, so they be not abused by miscookery, which even *Diocles* knew many years ago, saying (as before I noted out of *Athenæus*) that a Pike is best when he is boild, and a conger when he is broild; because that is a firm and solid fish, this of a moist soft and eely substance. But forasmuch as in my particular discourses of severall meats, I purpose to touch their best preparing, I will surcease to speak any more generally of the dressing of meats, either before they are bereaved of life, or in or after their death: onely this I conclude, that who seeth not a great difference betwixt meats kill'd in season, and out of season, betwixt raw meat and parboild, betwixt fri'd meats and bak't meats, spiced and unspiced, salt and fresh; betwixt asparagus once washt and twice washt, betwixt cabbages once and twice sod, *&c.* is in my judgement deprived of his wits, or else over-wedded to his will. For who is ignorant that cabbages once sod looseth the belly, but twice sod (I mean in several waters) procure most dangerous and great costiveness? who knoweth not (as *Galen* affirmeth) that Asparagus often washed is a good nourishment, but otherwise so bitter that it wholly purgeth? what stomack of any such dulness, that being overmoist it confesses not amendment after the use of spiced, salted, baked, and dry rosted meats; and contrariwise complaineth of hurt by fresh liquid sodden and unsavory meats?

Lib. 1. de. fac. simp.

The difference of meats in age and sex.

6 Last of all meats differ in age and sex, for the flesh

of

of ſucklings is moiſteſt, moſt ſlippery excremental and viſcous; the fleſh of old beaſts are tough, lean, hard, dry, and melancholick: Wainelings leſs, hard, and dry then the one, and withall more firm, temperate, and nouriſhing then the other. But generally they are beſt for moſt complexions, when they are almoſt come to their full growth both in height, length, and bigneſs: for then as their temper is beſt ſo likewiſe their ſubſtance is moſt proportionable to our natural moiſture, which is neither ſo hard that it is unchangeable, nor ſo thin and liquid that it is over eaſily diſolved. Concerning the difference of meats in ſex, the males of beaſts, fiſh, and foul are more ſtrong, dry, and heavy of digeſtion, the females ſweeter, moiſter, and and eaſier to be concocted: but gelt beaſts, kerned foules, and barren fiſh, are counted of a middle and better nature then them; as an Oxe amongſt beaſts, a Capon amongſt birds, & a Pike wounded in the belly can well teſtifie; who therefore being unable to conceive again, fatten abundantly, (as experience dayly ſheweth in our London fiſhponds) and becometh a moſt delicate meat. Now are we come to the particular natures of every meat, and firſt to them which are called by the name of Fleſh.

CHAP. VII.

1. *How many sorts of flesh there be.*
2. *Whether flesh or fish were first eaten of, and whether of them is the purest and best nourishment.*

IT will seem strange perhaps unto some, that they begin first to treat of flesh, which was one of the last foods appointed unto mankind by the voice of God. For (as before I touched) till 2240 years after the floud, we read of no flesh eaten or permitted to be eaten of any man. Neither indeed was it needful whilst hearbs, fruits, and grain, were void of that putrifying moisture, whereto ever since the floud they are subject, and whilst mens stomacks were so strong and perfit, that in a manner no meat could overthrow them: aud verily were the Sun of such power with us, as it is in Southern Countries towards the Æquator, to ripen our fruits throughly, and to take them as it were upon the Tree; no doubt being freed from their crudities and superfluous moisture, they would give as good nourishment unto us (and perhaps far better) then any flesh. But now our complexions waxing weaker and weaker through abundance of sin and riot, and our climate being unapt for wholesome and much nourishing fruits, let us give God thangs for storing us with flesh above all other Nations, making our Shambles the wonder of Europe, yea verily rather of the whole world. Now all the flesh we have is taken either from beasts, or birds, or things creeping upon the ground.

The difference of flesh.

Of the first sort some are tame, as *the Bull, cow, oxe, and calfe; the ram, ewe, weather, and lamb, the he goat, she-goat, geled goat, and kid, the bore, sowe, hog, and pig:* Others wild, *as Venison, red and fallow, wild bore, roebucks, hares, connies, hedg-hogs, and squirrels.*

Amongst tame Birds these are most familiar unto us: *Cock, hen, capon, chicken, turky, peacock, goose, guiny-hens, duck, and pigeon*: amongst wild foul some keep and feed chiefly upon the land, as *Bystard, crane, heronshaws, byttors, stork, Pheasant, Heathcock, partridge, plover, lap-wing, cuckoe, pye, crows, woodcocks, rails, red shanks, gluts, woodsnites, Godwits, smirings turtles, stoekdoves, rock-doves, ringdoves, jayes, wood peckers, stonechatters, thrushes, mavis, feldefares, blackbirds, stares, quailes, and all sorts of little birds; as sparrows, reed sparrows, larks, bulfinches, goldfinches, thistlefinches, citron-finches, bram-blings, linnets, nightingales, buntings, wagtailes, robin-redbreasts, wrens, witrolles, siskins, oxeys, creepers, titmise, titlings, swallow, and martlets.* Others live in or upon the water,, *as Swan, Bergander, Barnicle, wildgeese, wild-duck, Teal, widgin, fly-duck, shovelars, cormorant, curtues, gulls, black-gulls, seamewes, cootes, water railes, sea-pies, pusins, pivers, shell drakes, moor-cocks, and moorehens, dob-chicks, Water Crows kingsfishers, water-snits.*

Of creeping things I know none but the snail in our Country, which some esteem not only for a meat, but also for a meat very restorative. And thus much of the kinds of flesh. Now let us come (for recreations sake) to the comparison betwixt Flesh and Fish; which of them is the more ancient, pure, and wholesome meat for mans body; whereat perhaps both Butchers and Fish mongers will be much pleased, and perhaps no less of fended: but I will write what I have read, and leave the

Whether flesh or fish be the more ancient pure and whlosome meat.

the determination to others that can better judge.

Whether fleſh or fiſh be the more ancient, pure, and wholſom meat.

The Charter-Monks to the preferring of fiſh before fleſh, uſe eſpecially theſe arguments: Firſt, That Chriſt did feed moſt upon it; for we never read but once that he did eat fleſh; but that he did often eat fiſh it is proved by many places, namely, *Mat.* 15. *Luc.* 5. 9. *Mar.* 6. 8. *John* 6. Furthermore he reſtrained by name no kind of fiſh from the *Iſraelites*, but divers kinds of fleſh; which ſheweth that fiſh is the cleaner, purer, and more holy meat: for the action of Chriſt ſhould be our inſtruction, and his works our imitation. Thus much ſaid *Baldwin* Arch-Biſhop of *Canterbury*, of whom *Rainulphres* writeth this ſtory. When *Baldwin* was choſen Arch-Biſhop of *Canterbury*, he ſware that from the time of his enſtallment, to his dying day, he would never eat fleſh: whereby his body ſo decayed, that he fell into a conſumption: An old woman meeting him on the way as he was carried in an open Horſelitter, called him liar to his face: whereof being reproved by ſome of his followers, Why (ſaid ſhe) do you rebuke me? doth he not lie, for ſaying that he never ate fleſh ſince his enſtallment, when his face ſheweth that he ſurpaſſed the ſavages in eating his own fleſh? For indeed by ſuperſtitious obſerving of his vow, he became an anatomie, and lived as a cypher amongſt men.

Bald. in poſtillam Carthuſianorum.

7. Polychron.

But to anſwer the Carthuſians arguments, I ſay this; That Chriſt in the places of Scripture cited before, asked his Diſciples what meat they had? and they anſwered, None but a few loaves and a few fiſhes; wherewith he ſatisfied himſelf and his Diſciples, and above five thouſand perſons at one time: Neither is it to be doubted if they had had fleſh, but he would have fed the peo-

ple

ple with that: For it was his property (which every man ought to follow) to eat with thankſgiving of that which was ſet before him, were it fleſh or fiſh; as no doubt he did at the marriage in *Canan*, in *Lazarus* his houſe, and the houſe of *Zacheus*, and at the feaſt of the paſſeover, which albeit (for ought we read) he did but once celebrate, yet reaſon and Religion teacheth us, that according to the commandment of God, he did every year celebrate it before, ſince the time of his childhood; elſe Exod. 12. 24. the Jews would have accuſed him as a tranſgreſſer of the Law, and by juſtice have cut him off from amongſt the people: but as he ſubmitted himſelf to circumciſion (being then one of the Sacraments of the Church) ſo queſtionleſs after the years of diſcretion, he did yearly eat of the paſcal lamb (for he came not to break any Law given by *Moſes*, but to fulfill it) which cannot be fewer then five or ſix and twenty times at the leaſt. As for the other argument taken from the reſtraining of certain beaſts and birds by name, and that no fiſh by name is there forbidden: Saving *Baldwin* his graces reverence, it is a very lie: For when God generally forbiddeth the *Iſraelites* to eat of any fiſh, that wanteth either fins (as Lev. 11. v. 9, 10. the Poulpe, Periwinkles, Lobſters, and Crabs) or ſcales (as the Eele, Lamprey, Plaiſe, Turbot, and Conger, *&c.*) doth he not expreſly forbid them to eat of Poulps, Periwinkles, Lobſters, Crabs, Eeles, Lampres, Plaiſe, Turbot, and Conger, and a hundred fiſh more wanting either ſcales or fins? Fiſh is therefore no purer meat then fleſh, neither can a Carthuſian eat a Sole (being a meat forbidden the *Iſraelites*) with a ſounder conſcience then a piece of Bief or Swines fleſh.

Finally, where he ſaith that the actions of Chriſt ſhould be our inſtruction, and his works our imitation: Why do not thoſe fiſhy Friars eat fleſh every Maundy Thurſday,

day, sith Christ himself did so, whom we ought to imitate? But let these alone to the conformity of their Church injunction, remembring also with St. *Paul*, to abstain from no meats which God hath created for our life and health.

1 Epist. ad Timorth. cap. 4: v. 3.

It is recorded by St. *Jerom* in his Epistles, that *Seneca* upon a fooliſh conceit abstained so long from flesh, and fed only upon fruit and fish (infected perhaps with the leaven of the *Egyptian* Priests) that when upon *Neroes* commandment he was to bleed to death, there did not spring from him a drop of bloud. The like is written of St. *Genoveſe*, the holy Maid of *Paris*, who (like the *Egyptian* Propheteſs) abstained wholly from flesh, because it is the mother of lust: she would eat no milk, because it is white bloud; she would eat no eggs, because they are nothing but liquid flesh: Thus pining and consuming her body both against nature and godliness, she lived in a fooliſh error, thinking flesh more ready to inflame lust, then fruit or fish, the contrary whereof is proved by the Islanders, Groenlanders, Orites, and other Nations; who feeding upon nothing but fish (for no beast nor fruit can live there for cold) yea having no other bread then is made of dried Stockfish grinded into powder, are nevertheleſs both exceeding lecherous, and also their women very fruitfull. Yea *Venus* the mother of lust and lechery is said to have sprung from the fome of fish, and to have been born in the Sea, because nothing is more availeable to engender ust, then the eating of certain fishes and sea-plants, which I had rather in this lascivious age to conceal from posterity, then to specifie them unto my Countrymen, as the *Grecians* and *Arabians* have done to theirs. What Nation more lascivious then the fenny *Egyptians*, and the *Pœonians*? yet their meat was only fish, yea they fed their

Hieronym: in Epist.

Marul. lib. 1. decad. 1.

Polydor. Verg lib: 3. cap. de rer. invent.

Plin lib. 7. cap 21.

Diod. lib. 3. ap. 3. Herod. lib. 2.

Cic. 3. de nat. Dior.

their horses with them, as *Herodotus* writeth. Also in the Isle of *Rhodes*, the Mother-seat of a strong and Warlike Nation, the people heretofore fed chiefly of fish, abhorring with such a kind of detestation from flesh, that they called the eaters of it savages and bellies. And verily if a strong, lusty, and Warlike Nation sprang from the eaters of fish alone, why should we deny, that fish is as much provoking to venery, as any flesh. So then, I having fully proved that flesh is as lawfull, as pure, and as holy a meat as fish; Now let us try which of them is the more ancient and best nourishment

Heb. 2.

Ael. lib. 1. de vac: hist.

Did we but mark (saith *Plutarch*) the greasie fowlnes of Butchers, the bloudy fingers of Cooks, and the smell of every beasts puddings and offal: we must needs confess, that first every thing was eaten before flesh, which even still we naturally abhor to see whilst it is in killing, and few touch without loathing when it is killed. The *Indian* Philosophers. called *Brachmanes*, being at length induced to feed upon living creatures, killed fish for their sustenance, but abhorred from flesh. And though the *Babylonians* delighted much after *Nimrods* example, in hunting and killing of wild beasts, yet (as *Herodotus* reporteth) they abstained from flesh, and lived wholly upon fruit and fish.

lib. de esc arn.

Euseb. 1. de prap. eu.

Alex. ab. Alex. lib. 4.

For answer of which Objections, I oppose to the *Babylonians*, *Abraham* and the holy Scriptures; which making mention of a Calf dresst and eaten in *Abrahams* house, before ever any mention is made of eating of fish; it is very probable that flesh was foremost, after the general permission to eat both. To the *Indian* Sophisters I oppose *Pythagoras* and his Schollars, who being perswaded at the length to eat of certain beasts and birds, utterly yet abstained from eating of flesh, perhaps upon these causes. First because it is a cruel and unmanlike

Gen. 18. v. 8.

Gen. 9. v. 3.

Gal. lib. cap. 8.

like thing, to kill thoſe creatures which cannot poſſibly hurt the inhabitants of the earth. Secondly, what neceſſity is there to uſe them, Nature having repleniſhed the earth with fruit, herbs, grain, beaſts alſo, and birds of all ſorts? Thirdly, Had fiſh been eaten firſt, no doubt it had been firſt eaten of the Iſlanders and Sea-borderers; but neither the inhabitants of *Helleſpont*, nor the Iſlanders of *Phæacum*, nor the Wooers of *Penelope* (bringing all manner of dainties to their feaſts) are ever read in *Homer* to have brought or eaten fiſh. No nor *Ulyſſes* his companions are recorded to have made their Sea-proviſion of fiſh, but of fleſh, fruit, ſalt, and meal; neither uſed they any hook to catch fiſh withall, till they were almoſt famiſhed for want of victual (as you may read at large in *Homer* his *Ulyſſes*) which is a manifeſt argument, That fiſh was not uſed (or at the leaſt not eaten of) till men were unfurniſhed of other meats.

Plut. & Symp. queſt. 8.

Laſt of all, whereas *Plutarch* objecteth how loathſom a thing it is to ſee Butchers and Cooks ſprinkled with bloud in killing and dreſſing fleſh. I anſwer him, That the ſight is not ſo loathſom to nature, but to niceneſs and conceit. For what God permits to be eaten, nature permits to dreſs and kill; neither rebelleth ſhe more at the death of an Ox, then at the cutting down of hay or corn. Nay furthermore, ſith all was made for mans uſe, and man for God, ſhe giveth us liberty to kill all things that may make for the maintenance of our life, or preſervation and reſtoring of our health. *Hippocrates* moſt wittily having ſhewed, that ſome men are deceitful by nature, and that therefore nature taught them the art of making Dice (the inſtruments of deceit) he ſheweth conſequently, that becauſe nature is provident for mens health, therefore ſhe hath likewiſe invented the arts of building, plaiſtering, weavin g and tillage: wherefore

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(to imitate and urge *Hippocrates* argument) if nature have provided fleſh and fiſh (that a ſubſtantial, this a more light nouriſhment for our bodies) how ſquemiſh ſoever we are to ſee them killed, yet it is no unnatural thing to ſee it, no not to do it our ſelves.

Concerning the laſt queſtion Whether fleſh or fiſh be the better nouriſhment; I cannot anſwer better then as *Galen* did, being asked the like queſtion of wine and water. For as wine is beſt for one man, and water for another; ſo likewiſe fleſh is moſt nouriſhing to ſome conſtitutions, and fiſh to others. *Timothie* was young, but yet ſickly and weak ſtomacked, his youth required water, but his ſickneſs wine; wherefore *Paul*, like a good Phyſician; adviſed him to drink no longer water, but a little wine for his ſtomacks ſake, and his often infirmities. So likewiſe *Severus* the Emperor being ſick at *York*, of a hot gout, his Phyſicians forbad him all fleſh, eſpecially of the ſtronger ſort; but he refuſing their councel, nouriſhed his diſeaſe with forbidden meats, and ſoon died. Contrariwiſe *Seneca* was forbidden by *Serenus* the Phyſician to eat any more of fiſh, being too too watriſh a nouriſhment for his weak body; which whilſt he refuſed to do and forbare to eat fleſh, his bloud was all turned to a gellied water. So then in reſpect of particular perſons, neither fleſh nor fiſh be of better nouriſhment, but both alike: yet generally fleſh engendreth the better, purer, and more perfect bloud (as the very colour and face of men which uſe either of them apart, doth perfectly declare;) and conſequently for ſound men, it is and ought to be accounted the beſt ſuſtenance.

1 Tim. 5. v. 23.

Sextus Aurel.

Hieron in Ep.

CHAP. VIII.

1. *Of the Fleſh of tame Beaſts.*

VEAL.

Calves Fleſh is of a temperate conſtitution, agreeing with all ages, times, and temperatures. Calves are either Sucklings or Wainlings: The firſt are of eaſier digeſtion, making good bloud, and driving choler from the heart: So likewiſe is the Wainlings, but ſomewhat harder; either of them agree with hot and dry perſons, howſoever it is dreſt; but to flaggy and moiſt ſtomacks, Veal is unwholſom unleſs it be dry roaſted; for roaſted meats give drie nouriſhment, and boil'd meats moiſt, as *Galen* writeth. The *Italians* are ſo in love with Veal, that they call Veal *Vitellam*, that is to ſay, their little life: as though it gave not only nouriſhment, but alſo life to their dry bodies: which albeit I confeſs to be true, by reaſon neither their Calves fleſh, nor their own bodies, be ſo moiſt as ours; yet in our Country it falls out otherwiſe through abundance of moiſture; ſo that howſoever ſound bodies do well digeſt it, yet languiſhing and weak ſtomacks find it too ſlimy, and can hardly overcome it: Did we not kill them ſo ſoon as commonly we do, namely, before they be fully a month old, they would give the more ſound and wholſome nouriſhment; for till they be five or ſix weeks old, their fleſh is but a gelly hardened; afterwards it is firm fleſh, void of ſuperfluous moiſture, and moſt temperate of conſtitution. Likewiſe in the choice of Veal, the Bull Calf is thought the ſweeter and better fleſh, whereas

3 de fac. alim. c. 2.

Valthaſ. Piſanellus l. de eſc. & potul.

Gal. 3 de alim. fac. c 7.

whereas in all other beasts (for the most part) the female is preferred.

BEEF.

Ox-beef, the older it is after his full growth, the worse it is, engendring (as *Galen* dreamed of all beef) quartane agues, leprosies, scabs, cankers, dropsies, stoppings of the spleen and liver, &c. but whilst it is young, or growing forwards in flesh and fatness, it is of all meats by nature, complexion, and custome, most nourishing unto English bodies; which may easily appear in the diffecence of their strength, and clean making, which feed chiefly upon it, and betwixt them that are accustomed to finer meats. Chuse we therefore the youngest, fattest, and best grown Ox, having awhile first been exercised in wain or plough to dispel his foggie moisture; and I dare undertake, that for sound men, and those that labour or use exercise, there is not a better meat under the Sun for an English man; so that it be also corned with salt before it be roasted, or well and sufficiently poudred before it be sod: for so is it cleansed from much impurity, and made also more savory to the stomach: but if it be over salted, poudred, or dried (as commonly it happeneth in Ship provision and rich Farmers houses, that keep beefe a whole twelve-month till they eat it) it is tough, hard, heavy, and of ill nourishment, requiring rather the stomach of another *Hercules* (who is said to have fed chiefly of Bulls flesh) then of any ordinary and common ploughman. Wherefore howsoever we may taste of it to bring on appetite, let it be but a touch and go: for being eaten much and often, it will heat and corrupt our blood, dry up our bodies, choke the mesaraical veins, and bring forth many dangerous inward and outward griefs. The Romans when they first ventured to dress an Oxe (fearing belike what event might follow the eating of an un-

Lib. de cib. bov. & mali succi. &. 3 de alim. fac. cap. 1.

Athen. lib. 7. cap. 1.

Isaac. 4 de univ. dieta. c. 7.

Macrob 3. sat cap 13.

known meat) roaſted the Oxe all at once, and ſtuft his belly with all ſorts of ſweet hearbs, and good fleſh that the ſeaſon yeelded, making no ſmall pudding in his belly, which the people called *Equm Trojanum, the Trojan horſe*: becauſe it contained no fewer kinds of meats then that did Soldiers; but had they known the wholeſomneſs of the meat, and our manner of dreſſing, they needed not to have mingled ſo many antidotes, and to have corrupted rather then corrected ſo good a nouriſhment.

Cow Biefe.

Cowbiefe is ſuppoſed by the *Iriſh* people, and alſo by the *Normans* in *France* to be beſt of all: neither do they account ſo much of Oxen; either becauſe they think the unperfit creatures, or rather (as I take it) becauſe they know not how to uſe and diet them in the gelding. But were they as skilful in that point, as alſo in the killing and dreſſing of Oxen, as was *Prometheus*; no doubt they would make higher eſtimation of one Oxe, then of all the fat Cowes in *Ceres* ſtall.

3. Dealim. fac. eſt 2: & temperam.

Nevertheleſs I deny not, yea I affirm with *Galen* that a fat and young Heifer, kept up a while with dry meat, will prove a convenient temperate and good nouriſhment, eſpecially if it be kil'd after the French faſhion, as I ſaw the Norman butchers kill them in our Camp, whilſt I lay there in Camp with that flower of Chivalry the Earl of *Eſſex*. When the Cow is ſtrook down with the axe, preſently they lay her upon her back, and make a hole about the navel, as big as to receive a ſwans quill, through which the butcher blowes wind ſo long, till the whole skin ſwell round about like a bladder, in ſuch ſort that the beaſt ſeems of a double bigneſs; then whilſt one holdeth the quill cloſe and bloweth continually, two or three others beat the Cow as hard as they can with cudgils round about: which beating never bruſeth the fleſh

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(for wind is ever betwixt it and the skin) but maketh both the hide to prove better Leather, and the flesh to eat better and tenderer then otherwise it would.

Bull Beife.

Bull Beife, unless it be very young, is utterly unwholesome and hard of digestion, yea almost invincible. Of how hard and binding a nature Bulls blood is, may appear by the place where they are killed: for it glaseth the ground and maketh it of a stony hardness. To prevent which mischief either Bulls in old time were torne by Lions, or hunted by men, or baited to death by dogs as we use them: to the intent that violent heat and motion might attenuate their blood, resolve their hardness, and make their flesh softer in digestion. Bulls flesh being thus prepared, strong stomachs may receive some good thereby, though to weak, yea to temperate stomachs it will prove hurtful.

Lambs Flesh.

Galen, *Halyabbas*, and *Isaac*, condemn Lambs flesh for an over phlegmatick and moist meat: breeding ill nourishment, and through excessive watrishness slipping out of the stomach before it be half concocted, in cold stomacks it turns all to slime, in a hot stomack it corrupts into choler, in aged persons, it turns to froth and flegm, in a young person and temperate, it turns to no wholesome nourishment; because it is of so flashy and moist a nature: all which I will confess to be true in sucking Lambs who the nearer they are killed to their birth day the worse they are: but when they are once weaned, and have fed half a year upon short and tender grass, I think that of all other flesh it is simply the best, as I will prove by divine and humane reason. For as in the new Testament, the Lords Supper materially consisteth of two such things, as there cannot be any drink or meat devised

viſed more comfortable nor more ſtrenthening to the nature of man, namely Bread and Wine: ſo likewiſe the bleſſed Sacrament of the old Teſtament, could not conveniently be ſo well expreſſed as in the eating of that, which was the pureſt, moſt temperate, and moſt nouriſhing of all meats: and what fleſh is that I pray you? Veal? Pig? or Goats fleſh? or the fleſh of wild beaſts? or the fleſh of Birds? no, but the fleſh of a ſound weaned Lamb, of a year old, whoſe fleſh is neither too cold and moiſt, as is a ſucklings; nor too dry, and hot, as when it hath ſtrength to know the Ewe: but of a moſt temperate conſtitution, fitteſt to reſemble the thing ſignified, who is of all other our beſt nouriſhment. *Philochorus* is recorded to have made a law that the *Athenians* ſhould eat no more Lambs fleſh: not becauſe they thought it too tender a meat for mens ſtomacks (as ſome fooliſhly have conceived) but becauſe the people found it ſo wholeſome, pleaſant, and nouriſhing, that every man deſired it above all meats: in ſuch ſort that had not the eating of them been reſtrained by a ſevere law, the whole race of Sheep would have decayed amongſt them. Upon the like reaſon *Valens* the Emperour made a law that no Veal ſhould be eaten; which was counted in old time a princely meat (for alwaies it was one diſh at the Kings table in *Egypt*, though they never had but two) howſoever through God his ſingular bleſſing it is an ordinary meat amongſt us in mean houſeholds. The beſt way to prepare Lambs fleſh is ſufficient roaſting; for boyling makes it too fleſhy and phlegmatick, and by over-roſting the ſweetneſs thereof is ſoon dried up. Yea all Mutton (contrary to the nature of Pork, Pig, and Veal) ſhould rather be too raw then too much roaſted; according as the French men find by experience, who ſlaſh and cut a giggot of Mutton uponthe ſpit, and with the bloody juice thereof (tem-

Athen. lib. 1. cap. 4.

Cæl. lib. 28. cap. 2. A L.

Diod. lib. 1. cap. 6.

pered

pered with crums of bread and a little ſalt) recover weak ſtomacks and perſons conſumed. Wherefore howſoever ſome naturally abhor it (as my honeſt friend *Signor Romano*) and ſtrong ſtomacks prove better with harder meat; yet without all queſtion, a Lamb choſen and dreſt in manner aforeſaid, is for moſt men a very temperate nouriſhing and wholeſome meat, agreeing with all ages, times, regions and complexions. *Arnoldus Freitagius* in his natural hiſtory, ſaith that the hinder quarters of a Lamb being drawn with roſemary and garlick firſt ſteept in milk, and moderately roſted at the fire, is a meat moſt acceptable to the taſte, and alſo profitable to moiſt ſtomacks, for which it is elſe commonly thought to be hurtful. Alſo he aſſureth, that Lambs fleſh being well beaten with a cudgel before it is roaſted, eateth much better and is far wholeſomer: which I leave to be judged by the Cooks experience.

Tract. de Ver. vece.

Mutton.

Mutton is ſo generally commended of all Phyſicians, if it be not too old, that it is forbidden to no perſons, be they ſick or ſound. The beſt Mutton is not above four years old, or rather not much above three; that which is taken from a ſhort hilly and dry feeding, is more ſweet ſhort and wholeſome, then that which is either fed in ranck grounds, or with peaſe-ſtraw (as we perceive by the taſte) great fat and ranck fed ſheep, ſuch as Somerſet ſhire and Linconſhire ſendeth up to *London*, are nothing ſo ſhort nor pleaſant in eating, as the Norfolk, Wiltſhire, and Welſh Mutton; which being very young are beſt roſted, the elder ſort are not ill being ſodden with bugloſs, borrage, and perſly roots. Now if ſome ſhall here object, that gelding and ſpading be unnatural actions; and that Eunuchs are ſubject to more diſeaſes then perfect men: inferring thereupon a reaſon or likelihood,

Why Mutton makes one live longer then any meat.

hood, that the like may be also in all gelded ware (and consequently in Muttons) contrary to that which *Galen* hath affirmed; I will deny all their positions upon good grounds. For even nature hath deprived some things of that which gelders cut away; and that Eunuchs are freed from many diseases (as Gouts, Baldness, Leprosies) whereunto other men are subject, experience in all ages truely avoucheth. Last of all, it is generally confessed of all skilful Shepherds, (and namely by *Charles Steven* and *John Liebault*) that Ewes and Rams are subject to far more maladies then Muttons; requiring greater cost, care, skill, and providence to maintain them in health.

lib. 3. de alim. fac. cap. 1.

lib. 1. de la. maison rustique.

Rams flesh and Ewes flesh.

As for Rams flesh and Ewes flesh (that being too hot and dry, this too excremental and soon corrupted) I commend neither of them, especially in this Country of ours, where there is (God bethanked) such choice of wholesome Wethers.

Kid and Goat.

As Lambs flesh is lighter and moister then other Mutton, so is Kid more light and moist then Goats flesh: because (as *Hippocrates* reasoneth) it is less bloody, and the blood which it hath is very moist, liquid, and fine. The black and red Kids are better then the white: and the younger they are (so they be above a fortnight old) the more wholesome and nourishing they are esteemed. Their flesh is soon and quickly digested, of excellent nourishment, and restorative after a great sickness: especially for young persons and hot stomacks, but naught for them which are old & phlegmatick. It is better rosted then sod, and the hinder parts are to be prefered because they are dryer and less excremental. They are temperately hot and moist, whilst they are under six weeks age: for afterwards they grow to such heat and lasciviousness,

2. de. vict. rat.

that

that (before they are wained) they will after they have ſuckt, cover their own dam; after they are once wained, their fleſh may be fit for ſtrong labouring men, which would not ſo well brook a tender ſuckling; but for the moſt part of men it is unwholeſome and of bad juice.

The *Old He-goat* is ſuitable to an old Ram, ſave that it is more tough, hard, and unpleaſant; his fleſh is not to be eaten, till he hath been baited like a Bull to death, and when he is dead you muſt beat the fleſh in the skin, after the French faſhion of beating a Cow. Haly abb. s. theor.

The *She-goat* being young, is leſs hurtful; but an old She-goat is worſe and of a more ſharp and corrupt juice: rather provoking venery and ſharpneſs of ſeed (as alſo the Male doth) then nouriſhing the body.

A *gelded Goat* was unknown unto ancient Phyſicians, but queſtionleſs it is the beſt next to ſucking Kid; for it is more moiſt through abundance of fat, and alſo of more temperate heat becauſe it wanteth ſtones; in which I certainly believe a more violent heat to be placed, then in any part beſide: yea whereas the liver draweth onely from the ſtomack and guts by the meſeraical veines, and the heart only from the lungs and liver, and the brain from all three; the ſtones have a heat which draweth ſeed from the whole body, yea from the bones and griſtles, as *Hippocrates* writeth and reaſon collecteth. Lib. de genit.

Furthermore the tollerable ſmell which a gelded goat hath, ſheweth that his fleſh is far ſweeter: but He-goats and She-goats are ſo ranck, that a Fencer of *Thebes* feeding much of them, no man could endure his ſweat. Alſo the chief Prieſt of Rome did never ſo much as touch them ſaith *Plutarch*, becauſe they are ſubject to the falling ſickneſs, letcherous in life, and odious in ſmell. Athen. lib 9. cap. 24. in Quæſt Rom

Pigg, Sowe, Bore, and *Hogg.*

Piggs fleſh by long and a bad cuſtome is ſo generally

deſired and commended, that it is credibly (though falſly) eſteemed for a nouriſhing and excellent good meat: Indeed it is ſweet, luſcious, and pleaſant to wantons, and earneſtly deſired of diſtempered ſtomacks: but it is the mother of many miſchiefs, and was the bane of mine own Mother. A ſucking Piggs fleſh is the moiſteſt fleſh ſimply of all other; engendring Crudities, Paliſies, Agues, Gowts, Apoplexies and the ſtone: weakning the memory (for it is moiſt in the third degree) procuring fluxes of the belly, and engendring moſt viſcous, flaſhy and corrupt humours. Their fleſh is hardly digeſted of a weak ſtomack, and their leather-coat not eaſily of a ſtrong. The younger they are, the worſe they are: yet ſome venture upon them (yea covet them) ere they be eight days old; yea the Romans delicacy was ſuch, that they thought them dainty meat being taken blood and all out of the Sowes belly ere ſhe was ready to farrow, eating them after a little bruiſing in the blood, no leſs greedily then ſome do the pudding of a bruiſed Deer. We do well in roaſting our Piggs at a blazing fire, ſprinkling them with ſalt on the outſide: but if we ſtuft their bellies with a good deal of ſalt as well as ſage, and did eat them with new ſage, and vinegar and ſalt, they would be leſs offenſive. The *Danes* I remember (when I was at *Elſenore*) draw them with garlick as the French men do with lard: which is no ill correcter of their ſlimineſs and viſcous humour. The Bore-Pig is not preferred before the Sow-Pig: becauſe it is ſtrong and ranck.

Sheep and Piggs, the younger the better.

Gal 3 de alim. fac.

Plut. lib. de eſ. carn.

Bores fleſh (I mean of the tame Bore) is never good but when it is brawn'd; which though *Pliny* avoucheth to be firſt invented by *Servillus Rullus*, yet by *Plautus* it ſeemeth to be a more ancient meat.

Lib. 8. c. 51. in Pæn. & Bacch.

The beſt way of brawning a Bore is this of all other, which I learned firſt of Sir *Thomas George*, and ſaw practiſed

practiſed afterwards to good purpoſe. Shut up a young Bore (of a year and a half old) in a little room about harveſt time, feeding him with nothing but ſweet whey, and giving him every morning clean ſtraw to lye upon, but lay it not thick. So before Chriſtmas he will be ſufficiently brawned with continual lying, and prove exceeding fat, wholeſome and ſweet; as for the common way of brawning Bores, by ſtying them up in ſo cloſe a room that they cannot turn themſelves round about, and whereby they are forced alwaies to lye on their bellies, it is not worthy the imitation: for they feed in pain, lye in paine, and ſleep in pain: neither ſhall you ever find their fleſh ſo red, their fat ſo white, nor their liver ſo ſound, as being brawned otherwiſe accordingly, as is before reherſed. After he is brawned for your turn, thruſt a knife into one of his flanks, and let him run with it till he dye: others gently bait him with muzled Doggs. The Roman Cooks thruſt a hot Iron into his ſide, and then run him to death; thinking thereby that his fleſh waxed tenderer and his brawn firmer.

Sows Fleſh is reckoned of *Iſaac*, to engender good blood, to nouriſh plentifully, yea to be reſtorative if it be young. But an old Sow breedeth ill juice, is hardly concocted, and begetteth moſt viſcous humors. The *Heliopolitanes* abſtained from Sows fleſh of all others: Firſt, becauſe (contrary to the nature and courſe of all other beaſts) ſhe admits the Bore not in the full, but in the wane of the Moon. Secondly they demand, How can her fleſh be wholſom, whoſe milk being drunk, filleth our bodies full of leproſie, ſcurf, tetters and ſcabs? Yea a ſow is one of the moſt filthy creatures in the world; her belly is never void of ſcurf, her throat of kernely impoſthumes, her brain ſo heavy and moiſt, that ſhe cannot look up to heaven; or rather ſhe dare not, being the rooter

De diæt. partic.

Plut. l. de Iſid.

Plut. 5 ſ. mp.

rooter up, and ſo bad an inhabitant of the earth. Nevertheleſs I am of *Iſaacs* mind, that a young Sow kept long from the Bore, ſweetly dieted with roots, corn, and whey, and kept from filthy feeding and wallowing, may be made good and tolerable meat for ſtrong ſtomacks, after it hath been powdered and well roſted.

Pork and Bacon.

Now concerning *Pork and Hogs fleſh*, made of a ſpaded Sow, or a Hogg gelded, verily let us ſay thereof (as *Theon* ſaid of all ſorts of ſwine) if it be not good for meat, wherefore is it good? his cry is moſt odious and harſh, his ſmel loathſom, his very ſhape deteſted: at home he is ravening, in the field rooting, and every where filthy, foul, unhappy, and unprofitable. All which hurts he recompenceth in this only one, that of all other beaſts (if *Galen* be not deceived) he moſt nouriſheth: eſpecially if he feed abroad upon ſweet graſs, good maſt and roots; for that which is penn'd up and fed at home with taps drappings, kitchin offal, ſoure grains, and all manner of draffe, cannot be wholſom. In *Plinies* time they were ſo far from fatting them with ſuch refuſe, that (conſidering they were to be eaten of themſelves) men uſually fatted their hogs with milk and figgs. But ſith that courſe is more chargeable then neceſſary for Engliſhmen; either let their hoggs feed themſelves fat abroad with graſs and maſt, or at home with only ſweet whey, and a little grounded corn, then which they cannot have a more ſweet meat.

Plut. 5. ſymp.

3. de alim. fac. c. 13.

Plin. l 8. c. 51.

Furthermore, to uſe *Galens* encomium or phraſe of a hogg (whereby you may ſwear he was no Jew, nor *Lopus* no good Phyſician) howſoever nothing leſs reſembleth a man, then a Hogg in his outwards, yet inwardly no creature reſembleth him more: For the colour and ſubſtance of his fleſh, the ſhape, figure, connexion, ſuſpenſion,

spension, proportion, and situation of his entrails, differ little or nothing from mans body: and besides that(when he is of a just grouth)his temper is also most like to ours. Thus much out of *Galen* for the praise of Pork; whom albeit *Realdus Columbus*, and *Vesalius* do oppugne in their Anatomies concerning the likelihood of a mans and a hoggs entrails; yet none hitherto denyed Pork to be a a temperate meat, being corned and rosted, or sodden after it hath been well powdered. Nevertheless, (to yield mine own opinion) I esteem it (by *Galens* leave) a very queasie meat, howsoever it be prepared, and to have in it self alwaies, *flatuosum chacochynicum & febrile quid.* For if you eat it fresh, it is as dangerous as fresh Sprats to an aguish stomack: if you eat it corned, yet is it of gross juice, and speedy corruption, unless by mustard and sorrel sawce it be corrected: If it be sodden and powdered, green-sawce made of sorrel, is to be eaten with it, both to cool the fiery nature of the salt, and also to qualifie the malignity of the flesh it self: If it be salted and made into Bacon, how hard is it to be digested in most mens stomacks, either boiled or fryed? Yea the Caretanes of *Spain* (whom *Strabo* writeth to be the best makers of Sawsages and salt meats in the whole world) and the *Normans* in *France* (whose Bacon flitches and jambons *Varro* extolleth) could never so dry Bacon, or make Pork into such wholsom Sawsages, seasoned with Pepper, Salt, and Sage, but that it needed a draught of Wine more then ordinary to macerate and digest it in the stomack. It is recorded that *Leo* the tenth, Pope of *Rome*, loved Pork so exceedingly, that he bestowed above two thousand crowns a year in Sawsages, mingling the brawnes of Peacocks, with Porks flesh, Pepper, and other Spices, which were afterwards called *Leonis incisia, Leo his Sawsages.* But when *Hadrian* the sixth his

L.3.de orb.sit.

L.2.de re rust.

P.Iov.in vita Leon.x.

succesſor

successor perused the accounts, and found above ten thousand Ducats spent by his predecessor in that one meat, he detested him (saith *Jovius*) as much dead, as he honoured him whilst he was alive.

Finally, no Brawn, Pork or Bacon, should be eaten without Wine, according to that old Verse made in *Salern* School (which some no less account of then the Schol. sal c. 5. Heathen did of *Apollo* his Oracles)

Est caro porcina sine vino pejor ovina;
Si tribuis vina, tunc est cibus & medicina.

As Mutton tough, Pork without Wine
Is not esteem'd so good:
But if that Wine be drunk thereon,
'Tis Physick both and Food.

Or if Wine be scarce, drink after such meats, a good draught of your strongest beer well spic'd with Ginger, and then labour it out (as Ploughmen do) for ease after gross meats is very dangerous; but strong labour overcometh all things.

As for the entrails of Hoggs, and especially the Harsenet (which *Publius Syrus* preferred before all meats) I find Plin. l. 28 c. 9. them to be stopping, and of bad nourishment; yet the Livers of Piggs are counted nourishing, but their Lungs are watrish and very phlegmatick.

CHAP.

CHAP. IX.

Of the Fleſh of Wild Beaſts, or Veniſon.

Wild Bore, and Wild Sow.

OF all Veniſon, *Hippocrates* moſt commendeth the fleſh of a *Wild Sow*, becauſe it is not only an excellent nouriſhing and ſtrengthening meat, but alſo medicinable to keep us from coſtiffneſs. Reaſon teacheth us that it is farr above tame Pork or Swines fleſh: Firſt, becauſe it feeds more purely; ſecondly, becauſe it hath not meat brought to hand, but gets it by travail, and hath choice of Diet to feed whereon it liſteth. Thirdly, it is not penn'd up (as commonly our Swine be) in a little Cloſe and ſtinking Stie, but enjoyeth the benefit of a clear aire, which clarifieth bloud, as much as any meat can augment it. It is a rare meat in *England*, and found only (as I have been enformed) in my Lord *Latimers* Woods, who took great pleaſure in hunting them, and made alſo wild Buls of tame ones, as our fore-Fathers (more wiſely) made tame of wild. Lib. 2. de victu rat.

If they be young, fat, fully grown, and taken in chaſe, in the Winter time (preſently after maſt is fallen) they are unfit for few mens ſtomacks, being thus prepared as I have ſeen them dreſt in High-*Germany*. Firſt, after the fleſh is throughly cold, parboil it in Rheniſh Wine, wherein ripe Juniper berries were ſodden: then having taken it out and ſliced it, ſeaſon every ſlice or cut thereof with Pepper, Salt, Cloves, Mace, Ginger, and Nutmegs, of each a ſufficient quantity, laſt of all make it in paſte, with

with good ſtore of ſweet butter, and it will prove a moſt excellent meat to be eaten cold.

Wild Calves are common in *Wales* upon the Mountains: whence one was brought this laſt *Chriſtmas* to *Ludlow* Caſtle, where I did eat of it roſted and bak'd; and by taſte I find it more firm and dry, and by the effects of digeſtion, more wholſom and paſſable then our ordinary Veal.

Red and Fallow Deer.

Now concerning Deers Fleſh, which *Iſaac* in his old age ſo much longed for; ſome imagin it to be the worſt meat of all others, and ſome conceive it to be the beſt. *Galen* numbreth it amongſt hard, meclancholique, and groſs Meats, comparing, yea almoſt preferring Aſſes fleſh before it; aſcribing alſo unto it ill concoction, ill nouriſhment, ſtoppings, and quartane Feavers. *Roger Bacon* thinks it one of the beſt meats, if it be ſo young that we can digeſt it: For, ſaith he (*Quod diu ſem tipſum, alios illud diu conſervare poteſt*) *that which long liveth by its own nature, maketh alſo others to live long.* But by his leave, we may then feed better upon Ravens then Capons, for theſe never live above ſeaven yeares, and a Raven liveth to nine hundred yeares, if *Virgil* be not deceived. *Plutarch* thinketh Deer an unwholſom meat, becauſe it is of a cold and melancholick conſtitution. And how proveth he that? forſooth 1. becauſe he is fearful: ſecondly becauſe if he were of a hot complexion (as the wilde Bore is) his teares would be ſweet, as his be; but the teares of a Deere (and eſpecially of a Stagg) are ſalt: *ergo*, he is of a cold and dry conſtitution. But *Empedocles* was of founder opinion, who aſcribeth all teares to the working of heat: for as milke yieldeth whey by ſtirring, churning and preſſing, ſo any violent paſſion (be it joy or greife, anger or pitty) churneth the blood, ſtirreth the humors, and

Gen. 25.
L. 5 de vict. atten.

L. de retard. ſen.

L. quæſt. nat.

and presseth the brain, wherupon teares (the wheyish part of them all) must needs ensue. Furthermore they are thought to be unwholsom, because Bucks and Staggs feed much upon snakes: yea as an Ass is to a Lions mouth, or hony to Bears, or Bees to Martlets, so are Serpents to them a most desired meat; whereupon the *Grecians* call them ἐλαφους, Serpent catchers. Might I be a sufficient Arbitrator between two so Learned men, I would determine the truth to be on either side: For indeed young Venison, whilst it is sucking, is very restorative; neither do I think old *Isaac* in his declining age to have delighted more in it in respect of taste, then in respect of wholsomness and goodness. Also a gelded Deer is neither too dry, nor too cold, but of a temperate constitution, and so void of superfluous or excrementitious humors, that his horns never grow again after he is gelt, which *Aristotle*, and all Philosophers impute to superfluity of heat and moisture. Nay young Bucks and Does, Hinds and Staggs (whilst they are in season) are a wholsom and delicate meat, breeding no bad juice of themselves, yet bearing often the faults of bad Cooks (which know not how to dress nor use them aright) but more often the deserved reproaches of greedy Gourmands, that cannot moderately use the good creatures of God; either eating Venison when they should not, or more liberally and usually then they should. The *Italians* also have this opinion of Venison, that eaten in the morning, it prolongeth life, but eaten towards night, it hasteneth death. Contrariwise old Venison indeed is dry, and perhaps too cold likewise; full of gross, clammy, and incorrigible humors: So that the same meat may be wholsom at some age, in some times, and for some certain complexions, which otherwise in contrary circumstances is unwholsom: yet is it never so pretious as that a man

Plut. de sol. anim.

Gen. 25.

Pisanel. de esc. & potul.

ſhould venture his life to get it by ſtealth, as many doe, and have done in Noble mens Parks, yea perhaps in their Princes Forreſts and chief Chaſes. *Cardan* affirmeth that Bucks and Does have no Galls in their bodies, which is rather a ſigne of good temperature and lightneſs, then of any dull, dry, or heavy meat. This one thing only I will add, That Keepers of Parks, or at the leaſt their ſervants and young children, have, upon my knowledge, fed all the year long of little meat elſe, and yet remained as ſtrong, healthfull, and active, as any perſons could be. Finally, admit Deer be dry; doth not butter amend them? Suppoſe they be cold; doth not pepper and ſalt, and baking, give them ſufficient heat? Thus, howſoever it falleth out, they are either by preparation (which none can deny) or by nature (as I verily believe) a good nouriſhment, ſo that they be choſen in their due ſeaſon, juſt age, and moderately fed upon: Neither have we any reaſon from their unwholſomneſs to diſpark our Parks, or to cut down Forreſts provided for their ſuccour; nay rather we ought to cheriſh them for the maintenance of Hunting, whereunto if young Gentlemen were addicted, as their Fathers were heretofore (they would be more ready (whereof Hunting is a reſemblance) to Warlike purpoſes and exploits.

lib. 6. de varer.

Roebuck and Capreol.

But of all Veniſon Roebuck and Capreol bareth away the bell; for whereas the forenamed beaſts are diſcredited for their groſneſs of blood, the Capreol his blood is exceeding fine, through his ſwift running, and continual friſking and leaping from place to place, whereby his pores are ever opened, and all bad humours conſumed by exerciſe, ſo that the very ſmell of his fleſh is not heavy nor fulſome (as in other Deer) but fragrant, quick and delightful; neither hath his fleſh the ordinary taſte of

Veniſon

Veniſon, but a peculiar and more pleaſant taſte: neither lyeth it heavy upon any ſtomack, but is digeſted as ſoon as Kid; curing alſo (as *Iſaac* writeth) the falling ſickneſs, colick, dropſie, and abundance of fleam collected in any part. It is permitted to all indifferent ſtomacks, and forbidden onely to Children, colerick conſtitutions, lean and conſumed bodies, ſhrunck ſinews, and burning agues. The Alpes are full of them in high *Germany*, and ſome of our mountains of *Wales* are not without them. They are good roaſted, ſodden, or baked as red Deer; but you need not to pepper or ſalt them half ſo much, for their fleſh (even when they are old) is eaſily digeſted, and ſcarce needeth a cup of wine (which other Veniſon neceſſarily requireth) to haſten their concoction. Furthermore, where all kinds of other Veniſon are not good but at certain ſeaſons, yet the Capreol is never out of ſeaſon: being alike wholeſome in Sommer and Winter, and alike toothſome, as the borderers of the Alpes do beſt know, and our owne Country men might perceive if they made trial.

In diæt univ.

Hares.

Hares or Leverets (the beloved meat of *Alexander Severus*) taken in hunting, roaſted with freſh lard, and eaten with Veniſon ſawce, cannot offend a reaſonable ſtomack. *Galen* ſaith that the fleſh of a Hare prevents fatneſs, cauſeth ſleep, and cleanſeth the blood: how be it in another place he ſaith, that it breedeth groſs blood and melancholick humours: which unleſs he underſtand onely of old, lean, and unſeaſonable Hares, experience it ſelf will overthrow him; For take a young Leveret, and let it blood as you do a Pigeon, the fleſh of it will be very white, tender, and well relliſhing; yea little inferiour to a midſommer Rabbet. Yet I deny not (with *Hippocrates*) that it dryeth more then ordinary meats: for it provoketh

Lampridius.

Gal. de vict. atten.

3 de alim. fac. cab. 1.

Hares be often leprous.

voketh much urine, and ſo accidentally moiſtneth little, though it be moiſt enough of its own nature. *Piſſanellus* writeh (and the Italians generally believe it) that eating of much hares fleſh maketh a man fair and merry ſeven dayes after; For which purpoſe perhaps they were ſo much in requeſt amongſt the Romans, who fatned young Hares in clappers, as we do Connies, finding them ſo dieted to be a delicate and wholeſome meat: tame Hares ſo prepared are good at all times but wild Hares are beſt and fatteſt in the hardeſt time of Winter. Certain it is, that much eating of Hares fleſh procureth leanneſs; becauſe it is very diuretical, and common ſence teacheth, that a man piſſing much cannot be fat, becauſe the wheyiſh part of blood (called of *Hippocrates* τροφῆς ὄγκια *the ſled of nouriſhment*) is ſooner expelled then that it can carry nouriſhment throughout the body. The neither Germans hang their Hares ſix or ſeven daies in the cold and ſhadowy aire before they flay or dreſs them: whereby they prove exceeding tender, though a night or two nights hanging were ſufficient. We do uſually boil the foreparts in broth, and roſt only the hinder parts: and not without reaſon; for as in Kid and Lamb the hinder parts are drieſt; and therefore we ſeeth them, the foreparts over-moiſt and therefore we roaſt them: ſo contrawiſe a Hare is drieſt before, and moiſteſt behind.

Lib. de fac. eſc.

Varro. 3. lib. agric.

Now concerning ſuch Medicins, as *Matthiolus* avoucheth to be taken from a Hares harſenet, from his skin, gall, kidneys, bones, ſtones, haire, blood, and dung; I think it impertinent to the treatiſe of Diet, which ſheweth not how to give Medicines but to uſe nouriſhments.

Matthiolus. Com. in lib. 2. Dioſc. cap. 18.

Connies.

It is not to be thought ſtrange that *Hippocrates* and *Galen*, and all the Grecians wrote ſo little of *Connies*, which

which with us, above all other Nations is so common a meat. For as *Ithaca* never bred, nor fostered them, so in all Grece they hardly lived. Here (thanks be to God) they are plentiful, in such sort that *Alborne* Chase affordeth above a hundred thousand couple a year, to the benefit of good house-keeping, and the poors maintenance. Rabbet suckers are best in March, agreeing as well with old melancholick dry, and weak stomacks, as disagreeing with strong and moist complexions. A Midsomer Rabbets flesh is less moist and more nourishing; but a Michaelmas or Winter Rabbet is of firm, wholesome, temperate, and most laudable flesh: best roasted, because their nourishing juice is soon soked out with the least seething, making good broth and bad meat. Chuse the Female before the Male, the fat before the lean, and both from out a chalky ground and a sweet laire. Strab. lib. 4.

Hedghoggs.

When I considered how cleanly the Hedghogg feedeth, namely upon Cows milk (if he can come by it) or upon fruit and mast; I saw no reason to discontinue this meat any longer upon some fantastical dislike; sith books, nature and experience hath commended it unto us. For as *Martial* made Hares flesh the daintiest dish of the Romans, so in *Hippocrates* time the Hedghogg was not of least account among the Grecians; which he commendeth for an excellent nourishment, were it not something too moist and diuretical. Nay (as some affirm) it nourisheth plentifully, procureth appetite and sleep, strengtheneth Travailers, preserveth Women with child from miscarrying, dissolveth knots and kernelly tumours, helps the Lepry, Consumption, Palsy, Dropsie, Stone, and Convulsion; onely it is forbidden unto Melancholick and Flegmatick persons, and such as are vexed with Piles or Hemorhoids. 2 de vict. rat. Jas. Prat. Jo. Necker. Syntax. 3.

Squirrels

Squirrels.

Squirrels are much troubled with two diſeaſes, Choler and the Falling-ſickneſs; yet their hinder parts are indifferent good, whilſt they are young, fried with parſly and butter: but being no uſual nor warrantable good meat, let me skip with them and over them to another tree; for it is time to write of the winged nation, which promiſe us a ſecond courſe of more dainty, I will not ſay of more wholeſome meats. Neither ſhall any diſcourſe of Aſſes fleſh (which *Mæcenas* ſo highly loved, that all Italy was too little to find him Aſſes enough)nor of horſe fleſh (for longing after which *Gregory* the third excommunicated the Germans) nor of Foxes fleſh (which the Vandales eat for reſtorative) nor of Lions fleſh (wherewith *Achilles* was dieted in his pupillage) nor of Beares fleſh (which the Moſcovite calls his *great veniſon*) nor of Apes fleſh though it moſt reſembleth a man (which the Zygantes in Africa highly eſteam & eat of in their ſolemn feaſts) nor of Lyſards, Torteſſes, or any other four-footed beaſts: nor of mans fleſh, albeit the Canibals praiſe it above all other(as *Oſorius* writeth) and *Cambletes* King of Lydia having eaten of his own wife, ſaid he was ſorry to have been ignorant ſo long of ſo good a diſh. As for the fleſh alſo of young puppies (commended of *Hippocrates* & afterwards of *Galen*) howſoever in the Iſles of *Corſica* & *Alalta* they are ſtill eſteemed as good meat,yet *Cardan* ſaith in his divers hiſtory,that they made the people like to doggs, that is to ſay,cruel,ſtout,raſh,bould,and nimble. Wherefore leaping over theſe inſolent and bad meats, which neither uſe nor reaſon hath confirmed. I now to come treat of Birds and fowl, and then of fiſh,and the fruits of the earth, and waters according to my firſt diviſion.

Plin.lib.8.c.43

Nauclerus.

Virg.3 Georg.

Guagnimus.

lib.2. de geſt. Emanu.

Athen.lib.10. cap.1.

2 de vict. rat. lib.3. de. alim. fac.cap.1.

CHAP.

CHAP. 10.

Of the Fleſh of tame Birds.

THat the Fleſh of tame foul nouriſheth more then wild foul, *Iſaac* the Phyſitian proveth by three arguments. First, becauſe they are more uſually eaten of, and ſo by cuſtom (a ſecond nature) made more agreeable to our ſtomacks. Secondly, where al other Birds fly from us, and are not gotten without coſt and travel: nature hath cauſed tame Birds to converſe with us, and to offer themſelves (as it were) to be killed at our pleaſure: which verily ſhe would never have done, had they been of a ſmall or a bad nouriſhment. Thirdly, wild foul (for the moſt part) eſpecially ſuch as flye far for a little meat, and truſt more to their wings then their feet, though they are more light in digeſtion, becauſe they are of a more ſpirituous & aiery ſubſtance; yet they are not of ſo abundant nouriſhment as tame houſhold Birds, which feed not at randome of what they can get, but of good corne, ſuch as men themſelves eate, and therefore moſt fit to nouriſh man. S. partic. Diæt.

Now of all kind of fowl, remember that the youngeſt is tendereſt and lighteſt; old Birds fleſh is heavieſt, but they which are proceeding to their full growth are moſt nouriſhing; for ungrown Birds (and much more neſtlers) give but a weak thin and gelly-like ſubſtance, old Birds are tough and dry; thoſe which are almoſt fully grown are of a more fleſhy and firm nature.

Furthermore all Birds feeding themſelves abroad fat with wholeſome meat, are of better nouriſhment then ſuch as be cram'd in a coop or little houſe: for as priſoners

ners ſmell of the Gaol, ſo do they of their own dung.

And thus much generally of birds: Now let us come to every particular.

Pulli Gallenacei.

2 can. & Fen. 3. tr. 1. *Chickens* (ſaith *Avicen*) are ſo pure and fine a meat, that they engender no excrements in our bodies, having in themſelves no illaudable ſubſtance: Wherefore *Caius Famius* being ſick of a burning feaver which had almoſt conſumed all his fleſh, was adviſed by his Phyſicians to eat of no other meat then Chickens: whereby he recovered his conſumption; and the eleventh year after the ſecond *Carthaginian* Wars, made a Law, that nothing but Chickens or young Pullets fed in the Camp ſhould be brought to him at his meals. The young Cockrels are counted the beſt in this kind, being of all fleſh the moſt commendable, nouriſhing ſtrongly, augmenting ſeed, and ſtirring up luſt: For which purpoſe *Boleſlaus* Duke of *Sileſia* did eat thirteen Cock-chickens at a meal; whereof he died without having his purpoſe fulfilled, becauſe he knew not how to uſe ſo wholſom a creature.

Piſanel. de eſc. & potul. ex. Plinio.

Joach. Curæus. in ſitu animi

We doe not amiſs in *England* to eat ſodden Chickens and Bacon together, for if they were eaten firſt, and Bacon after, they would overſoon be digeſted, and if they were eaten after Bacon, they would be corrupted: but they are beſt being roſted, becauſe they are a moiſt meat; and if they be ſawced with Sorrel and Sugar, or with a little Butter and Grape-Verjuice, they are a moſt temperate meat for weak ſtomacks (as *Platina* and *Bucinus* ſet down) for no man I think is ſo fooliſh as to commend them to Ploughmen and Beſomers. White Chickens are found by experience to be hardeſt of digeſton, as *Gilbert* our Countryman writ a great while ſince: Yet *Grinerius* preferreth them for Hectick perſons, becauſe they are coldeſt and moiſteſt of complexion. They are all beſt

Platina lib. 6. cap. 16.

Bucinus lib: 6: cap: 9:

beſt in Summer, as contrariwiſe Pullets and Hens be beſt in Winter. Cock-chickens are beſt before they crow lowd, Hen-chickens before the cock offereth to tread them.

Galli.

Cocks Fleſh, the more old it is, the leſs it nouriſheth; but if they be young, and kept from their Hens, and dieted with white bread and milk, or wheat ſteept in milk, they recover men out of Conſumptions, and Hectick fevers: and then their ſtones, livers, and loyns, are of excellent good nouriſhment: being ſodden they are nothing worth, for their goodneſs is all in the broth: as for their fleſh, it is good for nothing but to dry and bind the ſtomack. *Galen* ſaith, that as the broth of a Hen bindeth the body; and the fleſh looſneth the ſame; ſo contrariwiſe the broth of a Cock looſneth, and the fleſh bindeth. They of the game are eſteemed moſt wholſom; called of the *Romans*, *Medici galli*, Cocks of Phyſick, becauſe the Phyſicians moſt commended them: Amongſt which, if I ſhould prefer the *Kentiſh* kind for bigneſs and ſweetneſs, I ſuppoſe no injury to be done to any Shire of *England*. Chuſe the youngeſt (as I ſaid) for nouriſhment: for if once he be two years old, his fleſh waxeth brackiſh, tough, and hard of digeſtion, fitter to be ſodden in broth for the looſning of the belly, then any way to be dreſſed for encreaſe of nouriſhment.

Gal. 3 de alim. fac.

l. & vict. atten.

Rhaſ. 23. Cont. Av. nz. 1. & 2. Theiſir. Halya. 5. theor.

Gallinæ.

Hens are beſt before they have ever laid, and yet are full of eggs; they alſo are beſt in *January*, and cold months, becauſe long reſt and ſleep in the long nights makes them then fatteſt. Their fleſh is very temperate (whilſt they are young) of good juice, and large nouriſhment, ſtrengthening natural heat, engendring good blood, ſharpning a dull appetite, quickning the eyſight,

Elluch. c. 2. l. 3

nouriſhing the brain and ſeed, and agreeing with all ages and complexions; for they are neither ſo hot as to turn into choler, nor ſo cold as to turn into fleagm, nor ſo dry as to be converted into melancholie (and yet *Rhaſis* imagineth them to have a ſecret property of breeding the Gout and Hemorrhoids) but turn wholly, or for the moſt part into blood, making a lively colour in the face, and quickning both the eyeſight and every ſenſe. Pullets
Rhaſ. 24. Con. fleſh (ſaith *Avicen*) helpeth the wit, cleareth the voice, and encreaſeth the ſeed, which is a manifeſt argument that it nouriſheth greatly; which alſo *Gallen* confirmeth by many other arguments; but that argument of encreaſing ſeed is the chiefeſt of all, ſeed being the ſuperfluity or abundance of nouriſhment. Hens fleſh is ſweeteſt, when they are not too much fed, but dig out their meat with
3. de fac alim. their heels in a clean flour; for exerciſe conſumeth the ſuperfluous moiſture, which elſe cannot but make them more unpleaſant. Nevertheleſs the Delians uſed to fat them with bread ſteept in milk, and *Platina*, *Apicius*, and *Stendelius* ſhew many waies to fatten them; but the beſt way is to let them fat themſelves with pure corne caſt amongſt chaff, that by exerciſe of their legs in ſhuffling and
Plin. lib. 10. c. 1 ſcraping, they may make their fleſh to eat better, and prove more wholeſome; and yet by your leave (Mr. *Poulter*) the fatteſt Hen or Capon is not wholeſomeſt, but that which is of a middle fatneſs; for as in a man too much fatneſs is both a cauſe of diſeaſes, and a diſeaſe it ſelf, ſo falleth it out in their bodies; which how can they be wholeſome meat unto others, when they are diſeaſed in themſelves?

Of a black Hen the broath is whiteſt, and of a black Goat the milk is pureſt; the moſt part of Hens and Hares are ſcurvy and leprous.

CAPI.

Capons of ſeven or eight months age, fatned in an open air, on a clean flour with pure meat, are preferred by all Phyſitians (old or modern, Greeks or Latins) before all meats. And to ſay the truth, what diſh can any Cooks-ſhop afford, that can be compared with a boild or roſted Capon? which helpeth appetite, openeth the breſt, cleareth the voice, fatneth lean men, nouriſheth all men, reſtoreth ſickmen, hurteth none but the idle, taſteth pleaſantly, digeſteth eaſily; which is alſo more ſolid then the fleſh of Pullets, more tender then Cocks, more familiar to our nature then Pheſants or Partridges; not ſo dry as a Cock to be ſlowly digeſted, not ſo moiſt as a chicken, to be ſoon corrupted; but equally affected and tempered in all qualities, engendring much blood and yet unoffenſive, engendring much ſeed without unnatural ſharpneſs or heat: finally the fleſh of Capons is ſo mild, temperate, and nouriſhing, that *Faventinus* fears not to make it the ground of his reſtorative electuary; yea *Aloiſius Mundella* thinketh him to be deſperately conſumed, whom Capon-gellies and culliſes cannot recover. cap. de phthiſ. Dialog. 3.

Concerning the preparation of them, I commend them roaſted for moiſt ſtomacks; but beeing boild with ſweet marrow in white broth, they are of ſpeedier, though not of ſtronger nouriſhment. Now if a Capon be ſo wholeſome a meat, why ſhould we not alſo by ſtitching up ſome veins, or ſearing them in the loins, try whether we may not likewiſe make Hen-capenets? which the Italians practiſe to good purpoſe, and make them exceeding fat; but yet in *Piſanels* judgment they eat too moiſt. One word more of the Etymology of a Capon; which ſome derive from the Engliſh by an Irony, *Capon*; becauſe he hath not his cap on: others from the Italian, *Capone*, that is to ſay, *qua pone*, ſet it hither, becauſe it is an excellent lib. Creophag.

lib. 9 nat. hiſtor. diſh; but I like *Fritagius* his Etimologie beſt of all, *Caponem dicimus quaſi caput omnium*: We call it a Capon ſaith he in the Latin, becauſe it is *Caput omnium, the head or chief of all other meats.* And thus much of a Capon, whoſe excellencies had the heralds known when Dr. *Capon* bought his arms of them, I ſee no reaſon why they ſhould have preferred into his Scutchions three Cocks, all being nothing equivalent to one Capon.

Galli Africani. Meleagrides.

Turkies, though they be very hardly brought up, and require great coſt for their feeding, yet their fleſh is moſt dainty and worthy a Princes Table. They were firſt brought from *Numidia* into *Turky* and thence to Europe, whereupon they were called Turkies. There are ſome which lately brought hither certain checkred Hens and Cocks out of new *Guiny*, ſpoted white and black like a Barbers apron; whoſe fleſh is like to the fleſh of Turkies, & both of them like the fleſh of our hens & cockchickens, but that they be two parts hotter and moiſter then ours. The youngeſt, fatted in the fields or at the barn door, killed alſo in Winter rather then in Sommer, and hanged a day and night before they be dreſt, are wholeſomeſt to be eaten and of beſt nouriſhment. Their fleſh recovereth ſtrength, nouriſheth plentifully, kindleth luſt, agreeth with every perſon and complexion, ſaving ſuch as be of too hot a temper, or enclined to rhumes or gouts; it muſt be throughly roaſted, and if it be ſticked full of cloves in the roaſting, or when it is to be baked (which are the two beſt waies to cook a Turky) it will ſoke up the watriſhneſs, and make it of ſpeedier digeſtion.

PAVONES.

Peacocks are (as Poets fain) the beloved Birds of Juno: which none durſt kill in old time, for fear of that jealous and revengeful Goddeſſes diſpleaſure. Among the Romans

mans *Quintus Hortensius* was the first that ever brought them to the table; whose commendation made them so desired, that within a while a Peacocks egg was sold for ten pieces of silver, and his kacrsas for twenty times as much. Afterwards *Marcus Lurco* seeing that old and lean Peacocks grew to such a rate, he began to cram them fat whilst they were young, and gained thereby in a short time six thousand Sesterties. Macrob 3. sat. cap. 13. Pli. l. 10. c. 20.

Leo the tenth (that noble Epicurean Pope) made their brawnes into Sausages, allowing therefore every year many hundred Ducats. It is strange that S. *Austin* writes of Peacocks flesh, namely that in a twelve month it corrupteth not after it is drest: Nay *Kiranides* avoucheth, that a Peacocks flesh will not putrifie in thirty years, but remaineth then as sound and sweet as if it had been new killed; which whether it proceed of the toughness and sinewy constitution, or the feeding upon Serpents (as some imagine) I will not now determin: this I onely observe, that being once above a year old, their flesh is very hard, tough, and melancholick, requiring a strong stomack, much wine, and afterwards great exercise to overcome it. It is very ill for them that are molested with the Hemorrhoids, and such as live slothfully. Paul Jov. in vita Leon. X. l de civit. Dei.

Concerning their preparation, *Galen* appointeth them to hang upon a hook fifteen daies, but *Haliabbas* twise fifteen before they are drest. The Italians after they are drawn, stuff their bodies full of nettles (which softneth the hardest cheese being laid amongst them, and then they either bury it in sand, or hang it in a cold dry place, with a great weight at his heels; and so within a fornight it becomes very tender. *Plutarch* reports out of his countriments experiments, that an old Cock, or an old Peacock, or any hard flesh, hanging but one night on a fig-tree, waxeth very tender by morning: others ascribe as much to the Gal. 3 de alim. fac. Ha yab. s. theo. Plut. symp. 7. quest. 10.

hanging

hanging of them upon a brasen hook, which I permit to trial; and wish both as true in effect, as the reasons why they should be so are learnedly disputed. As for young Peacocks, fed at home, with wholesome and pure meat (as bread corn and curds) no doubt they are very good meat, yeelding not onely a taste extraordinarily strange and pleasant, but also giving good nourishment: the older sort is best roasted with lard; the youger without lard, both should be well sowced in pure wine; for without it they are unwholesome.

Anseres.

de Enchym. & Caroch. *Galen* commendeth nothing in a *Goose* beside the Giblets, Stomack, and Liver, sodden in broth: which whether *Scipio Metellus*, or *Marcus Sestius* first noted, *Pisanellus* durst not decide; but had he been as conversant in *Pliny*, as he might have been, he should have read, that a question was moved in Rome, who did first fatten geese: some imputing it to *Scipio* and some to *Sestius*. But *Messalinus Cotta* without all controversie was the first, that ever taught how to dress and use their Giblets.

l. de esc. & po.

Plin. l. 10. c. 22

Diod. l. 1. ca. 6 Nevertheless sith the Kings of *Egypt* feed usually but on two dishes, Geese and Veal; either custome hath made them a harmless meat, or else they are not so hard, hot, aguish, and melancholick a meat as some suppose them.

Jas. Prat. 1. lib. Diæt. *Jason Pratensis* saith, that the Jews have so hard a flesh, so foul a skin, so loathsome a savour, and so crooked conditions, because they eat so many Geese.

Plut. in quest. Rom. Indeed their exceeding watchfulness, moody disposition, and blackness of flesh, argue a melancholick constitution; yet being taken whilst they are young, green feathered, and well fatted with wholesome meat, and eaten with sorrel sawce to correct their malignity (if any malignity can remain after such dieting) no doubt their flesh is as nourishing as it is pleasant and sweet.

Lege Heresbachium, li. 4. de re rust. But of all other a young

young stuble goose feeding it self fat in wheaten fields, is the best of all; being neither of too moist nor too dry a flesh, but a middle constitution. If any Goose be eaten above four months old, it is badly digested without Garlick sauce, exercise, and strong drink. *Fritagius*, in his *Creophagia*, having set down that young Geese are overmoist, and old Geese very aguish, appointeh them to be both corrected in this sort. Before they be killed make them to receive the smoke of Borax down into their bodies three or four times together; then stuff them with spices and sweet hearbs, and rost them throughly; which is a very good way to correct their superfluous moisture; but nothing available for their aguishness.

Savanarola maketh Geese of a very hot constitution, In hort. san. *Albertus* maketh them very cold; their flesh is hard to digest, and yet more moist (saith *Galen*) then of any water-foul besides: but their natural feeding shews them to be hot and dry, as *Savanarola* writeth; for they drink infinitely often, delight to be in the coldest waters, and feed most gladly upon Lettice, Endiff, Purcelane, Trifoil, Ducks meat and Sowthistle. They are so tame and obsequious to them that usually feed and dieted them, that (if *Pliny* saith truth) they were driven (like sheep) from *Brabant* and *Picardy* to Rome on foot; but I fear me whilst he did so excessively commend their obedience, he did αυτοχωιζειν, *play the very Goose himself.*

Cygni.

Swans flesh was forbidden the Jewes, because by them the Hieroglyphical Sages did describe hypocrisie; for as Swans have the whitest feathers and the blackest flesh of all birds, so the heart of *Hypocrites* is contrary to their outward appearance.

So that not for the badness of their flesh, but for resembling of wicked mens minds they were forbidden:

for

for being young they are not the worſt of meats; nay if they be kept in a little pound, and well fed with Corn, their fleſh will not onely alter the blackneſs, but alſo be freed of the unwholeſomneſs; Being thus uſed, they are appointed to be the firſt diſh at the Emperour of *Moſcovie* his table, and alſo much eſteemed in East-Friezland.

Lege Davidem Chytr. in deſcript. Ruſſiæ.

Nevertheleſs I deny not but that naturally they are unwholeſome, for their fleſh is hard and black; and all fleſh the blacker it is, the heavier it is, the whiter the lighter; and the more red the more enclining to heavineſs, the leſs red the more enclining to lightneſs and eaſineſs of digeſtion: which being once written for a general rule, needs not (I hope) hereafter to be repeated.

Anates.

Tame Ducks feed filthly, upon froggs, toades, mud, waterſpiders, and all manner of venemous and foul things: Wherefore it is not untruly ſaid of *Geſner*, that the beſt part of a Duck are his feathers; for his fleſh is hotter then of any tame fowl, and withall toomoiſt, hard, groſs, of ſlow digeſtion, and very excremental; yea furthermore, ſo aguiſh, that once or twice it brought *Galen* himſelf into a fever, while hedeſired to try the operation of it.

lib. volatilium.

Gal. 3 de alim. fac.

Gal. de comp. in ſec. gen.

Nevertheleſs young Ducklings fed with grinded malt and cheeſe curds, drinking nothing but milk (or chalkwater) wax both white, fat, and ſoft in fleſh, giving much good nouriſhment, clearing the colour of ones face, amending hoarſneſs of throats, encreaſing ſeed, and diſpelling wind: wherein we may ſee, that art and diet can make that wholſome, which nature of it ſelf hath made hurtful.

Iſaac. in partic. diæt.

Rhaſ. 2. de ali.

Pipiones. Columbæ.

Tame Pigeons are of two ſorts, the one great and very tame, breeding monthly, kept and fed continually at home:

home: the other fed never at home but in Cadlock time and the dead of Winter, when they can get no meat abroad, breeding onely but twice a year, namely at the first and later seed-time. They are of a very hot complexion, and dry when they are old; but whilst they are young they are hot and moist; the wilder sort is most wholesome, being killed after it hath flown a while up and down the Dove-house, for then they give a purer juice, by reason that their foggy moisture is lessened by exercise; also they must be let blood to death under the wing, which though Dr. *Hector* assumed to himself as his own invention, yet it is of no less antiquity then *Plinies* writings. Being thus newly killed and forthwith rosted at a blasing fire, their flesh engendreth great store of blood, recalling heat unto weak persons, clensing the kidneys, quickly restoring decayed spirits, especially in phlegmatick and aged persons, for whom they are most proper. In *Galens* time (saith *Rhasis*) they onely pluckt off their heads and cast them away; but bleeding under the wing is far better, and maketh their flesh more cold and whiter; in so much that *Galen* is not afraid, to commend them to persons sick of agues. Nay the Italians do as usually give them in agues, as we do Chickens. Pigeons of the first flight are counted better, because the latter flight is after they have eaten cadlocks, which maketh them neither to eat so sweet, nor to prove so white and wholesome: when they cannot be had, home Pigeons (I mean of the greater sort) are to be taken, and to be used in the like manner.

Rhas. com. in 4 aphor Aveuz 1. &2. theisir.

CHAP. XI.

Of the fleſh of wild fowl, abiding and feeding chiefly upon the Land.

THere is no ſmall difference of Land fowl, according to the meat they feed on, and the place they live in; for the purer their meat, the better meat they are themſelves; they that feed upon fleſh or garbage, are not ſo wholeſome as they that feed upon good corn, bents, or wholeſome ſeeds; leſs wholeſome are they which feed upon worms and fiſh on the Sea ſhore, or rivers banks; but worſt of all other, they that feed upon Serpents, Spiders and Venemous beaſts: which no doubt may prove very medicinable to cure diſeaſes, but they cannot prove nouriſhing (keeping their natural diet) to reſtore fleſh.

Concerning the place wherein they live and feed, it is certain that high and dry Countries have the wholeſomeſt Birds: for they which ſit in low and moiſt places, are of no ſweet nor wholeſome complexion.

Furthermore, their manner of taking alters their fleſh; for a Partridge taken in flight, or a Larke dared with a Hawke, is worth ten taken with nets, ſpringes, and trammels; the reaſon whereof is already ſet down in my Chapter of Preparation.

Finally look what Bird is whiteſt fleſht, that Bird is eaſieſt to be digeſted: what Bird is reddeſt of fleſh, is ſtrongeſt of nouriſhment: whatſoever is black of fleſh, is heavy to be digeſted and of ſlow nouriſhment; yea ſo much the heavier and ſlower, by how much his skin and fleſh appeareth blacker. This ſhall ſuffice to be generally ſpoken of land fowl, yea of all fowl: now let us deſcend

ſcend to their particulars, beginning with birds of greater volume.

Tardæ.

Biſtards or *Buſtards* (ſo called for their ſlow pace and heavy flying) or as the *Scots* term them, *Guſeſtards*, that is to ſay, *Slow Geeſe*, feed upon fleſh, Livers, and young Lambs out of ſowing-time, and in harveſt-time, then they feed upon pure corn: In the Summer towards the ripening of corn, I have ſeen half a dozen of them lie in a Wheat-field fatting themſelves (as a Deer will doe) with eaſe and eating; whereupon they grow ſometimes to ſuch a bigneſs, that one of them weigheth almoſt fourteen pounds. Now as they are of an extraordinary bulk, ſo likewiſe are they of rare nouriſhment to indifferent ſtrong ſtomacks, relliſhing finely, reſtoring bloud and ſeed, offending no part of the body, but ſtrengthening all. Chuſe the youngeſt and fatteſt about *Allhalontide* (for then are they beſt) and diet him a day or two with a little white bread, or rather keep him altogether faſting that he may ſcour away his ordure; then let him bleed to death in the neck-veins, and having hanged three or four daies in a cool place out of the Moon-ſhine, either roſt it or bake it as you do a Turkie, and it will prove both a dainty and wholſome meat.

Albertus in hort. ſan.

Geſn. 3. de avib.

Grues.

Cranes breed (as old Dr. *Turner* writ unto *Geſner*) not only in the Northern Countrys amongſt the Nation of Dwarfs, but alſo in our *Engliſh* Fens. *Pliny* ſaith, that in *Italy* they feed much upon Grapes; but with us they feed chiefly upon corn, and fenny ſeeds, or bents, *Theodoſius* eſteemeth them of a cold temperature; but all the *Arabians* judge them to be hot and dry: Certain it is that they are of themſelves hard, tough, groſs, ſinewy, and engendring melancholique bloud, unfit for ſound

Geſn. 3. de avib.

mens tables (uſually to be eaten of) and much more unmeet for them that be ſick; yet being young, killed with a goſhawk, and hanged two or three daies by the heels, eaten with hot galentine, and drowned in Sack, it is permitted unto indifferent ſtomacks. In *Plutarch's* time Cranes were counted a dainty and good meat, fatted after this manner: First, they ſtitched up their eyes, and fed them in the dark with wholſom mixtures of corn, milk, and ſeeds to make them white, tender, and pleaſant of taſte: A day before they were killed, they tempered their meat with the juice of that herb, or with a good quantity of that ſeed whereof they would have their fleſh eſpecially to reliſh; were it Mints, Baſil, Time, Roſemary, Commin, Coriander, Fennel-ſeed, or Annis-ſeed: Which courſe if we likewiſe obſerved in the cramming of Capons, and fatning of our houſhold birds, without queſtion they would taſte far more delicately.

Plut. lib. de eſ. carn.

Ciconiæ, Aſteriæ, Ardeolæ.

Storks, *Bittors*, and *Herons*, neither do breed, nor can breed any good nouriſhment, feeding chiefly upon little fiſhes, frogs, and worms: yea the Stork delighteth in newts, water-ſnakes, adders, and ſloeworms; but (except it be almoſt famiſhed) it will not venture upon a Toad, as *Caſparus Heldelinus* writeth.

Epiſt. ad Geſn.

It was my chance in my firſt travel into *Germany*, to meet one *Godfrey Achtius* (chief Phyſitian of *Aquiſgrane*) at *Francfort* Mart, whoſe Triacle was there ſold, and eſteemed better then the Triacle of *Venice*, whereinto he put not the fleſh nor the ſalt of Adders; but the fleſh of a Heronſhaw, fed a long time with nothing but ſuch Adders as *Galen* wiſheth us to chuſe. Verily his conceit was not ill; and if we practiſed the like in *England*, it cannot be amiſs, conſidering that the ſubtileſt

L. de theriac. ad Piſon:

part

part of the Adder is (no doubt) as it were ſublimed and imbibed into the Storks body and fleſh: Wherefore howſoever we uſe ſuch birds for Phyſick, yet let us not feed upon them as upon meats, leſt we take poyſon inſtead of nouriſhment. Nay even all the Heronſhaws, (namely the black, white, criel-Heronſhaw, and the miredromble) though feeding ſomewhat better then the Bytor or Stork, are but of a fiſhy and ſtrong ſavour, unleſs they be very young, and ſcarce able to fly; yea they are not dangerleſs being green roſted, but procure the piles and ſmarting hemerrhoids; of all of them, chuſe the youngeſt and fateſt, for they may be eaten, ſo with much ſpice, ſalt, or onions, and being throughly ſteept in a draught of old Wine. Furthermore, if they be dreſt without their skins, they reliſh far better, according to the French and the beſt faſhion, who alſo ſtuff them full of ſweet herbs, and draw them with fine and ſmall lard. Arnald. de Vil. nov.

Phaſiana.

Pheſants are of ſo excellent a conſtitution, as well for ſubſtance as temperature, that from them as from a centre, Phyſicians do judge the complexion of every foul, being of a middle conſtitution betwixt a brown Hen and a Partridg (or as *Piſanellus* will have it, betwixt a Capon and a Partridg) neither ſo moiſt as the firſt, nor ſo dry as the ſecond, but exceeding both in taſte, temperature and goodneſs. *Galen*, *Rhaſis*, *Avicen*, *Averrhois*, *Arnaldus de Villa nova*, *Trallian*, and all Writers do prefer a Pheſant for the ſoundeſt and beſt meat of all other; and the Frenchmen think a Pheſant to be called *Fai-ſan*, becauſe it maketh a ſound man. Nevertheleſs *Savanarola* willeth men not to eat them often in health, that when ſickneſs cometh they may do them the more good. They are beſt in Winter, and the young ones De eſ. & pot: Gal. 5 de alim. fac. Rhaſ. 4: Aphi.

are

are fitteſt for weak ſtomacks; the old ones are to hang three or four daies by the heels, and then being dreſt, they will eat tender. In Hectick Fevers, and upon recoveries from a long or violent ſickneſs, no meat ſo wholſom as Pheſant-pouts; but to ſtrong ſtomacks it is inconvenienteſt, eſpecially to Ploughmen and ſabourers, who eating of Pheſants, fall ſuddenly into ſickneſs, and ſhortneſs of breath, as *Piſanellus* hath wittily (and perhaps truely) noted.

De eſc. & potul.

Attagenes Myricæ.

Heath-Cocks whilſt they are young, are little inferior to a Pheſant, very well reliſhing, and being of good digeſtion; when they wax old, all their fleſh proves black, ſaving the brawn next their breſt-bone, which is ever white, tender, firm, and wholſome.

Perdices.

Partridges have a temperate heat; but encline to drineſs in the ſecond degree; they feed upon Snails, Chickweed, tops of Leeks, and all manner of good and wholſome corn; they are never ſubject to pips, nor any rhumatick diſeaſes, which maketh them to live till they be almoſt twenty years old: But beware of old Partridges, for they are as dangerous as old Beef; being young and tender, they agree exceeding well with cold, weak, watriſh, and pale bodies, drying up a moiſt ſtomack, ſtrengthening the retentive power, eaſily turning into pure bloud, fatning the body, and encreaſing luſt. They muſt not be eaten (ſaith *Galen*) being newly killed, but hang a while in the cold aire: And the wings and breſt of a Partridg (as alſo of all birds, ſave a Woodcock, truſting to their flight) are better then the legs and thighs: Nay the legs and thighs of Partridges are thought by *Sethi*, to have an extraordinary weakneſs in them, cauſing them to go as if their back or ridg-bone were parted in ſunder, where-

Gal 3. de alim. fac.

De vict. atten.

whereupon perhaps they had their name, and were called *Part-ridges.* Chuſe them that are young and fat, killed with the Hawk at ſowce, or elſe at foot after a long flight. Their broath is good for a weak ſtomack, for the jaundies, and a tainted liver. If you ſeeth them in Capon-broth with marrow, eggs, and bread, a Panado made of that broth is exceeding nouriſhing, being eaten next ones heart. But if you would have a ſtrengthening broth indeed, then ſeeth them in broth wherein chines of Mutton have firſt boiled: Roſted Partridg is beſt for moſt ſtomacks, if it be not too dry roſted; for then it is rather Phyſick to ſtay a looſneſs, then fit meat to nouriſh or reſtore fleſh. They are beſt at the end of Harveſt, before they have either troad or laid.

Rallæ terreſtres.

Railes of the land (for there is alſo a water-Rail, which the *Venetians* eſteem ſo highly) deſerve to be placed next the Partridg, for their fleſh is as ſweet as their feeding good, and they are not without cauſe preferred to Noble mens Tables.

Gallinagines & Ruſticulæ.

Woodcocks and *Snites* are ſo light of digeſtion, and ſo good in temperature, that they agree with moſt mens ſtomacks, eſpecially at their firſt coming in, or rather a moneth after when they have reſted themſelves after their long flight from beyond the Seas, and are fat through eaſe and good feeding upon fat worms, and ſnails, lying in trees. *Avicen* and *Albertus* dreamed that Woodcocks and Snites fed upon ſeeds; whereas indeed no bird with a long piked, crooked, and narrow bill can pick them up: but where they perceive a worms hole (as I have ſeen Snites to do) there they thruſt in their Bill as far as they can, and if the worm lie deep, they blow in ſuch a breath or blaſt of wind, that the worms

worms come out for fear as in an Earthquake. If worms fail, then they pick snails out of their shels, and likewise devour them.

Towards their going out, either of them wax drier and worse relliſhing. Woodcocks require the stronger stomack, Snites the weaker; both are of laudable nouriſhment, but chiefly the Snite. There is a kind of Wood-Snite in *Devonshire*, greater then the common Snite, which never comes into shallows nor springs of water: And in *Holland* I remember Snites never living out of springs, as great almost as our Woodcocks, called *Herren-Schnepfs*, because they are in comparison the Lords or chief of Snites, or that they are onely fit for Lords Tables, which *Gesner* therefore also termeth by the name of *Rusticula regalis*.

Columbæ { *Petricolæ*, *Liviæ*, *Palumbes*, *Turtures*.

Wild-Doves be especially four in number, *Rock-Doves*, *Stock-Doves*, *Ring-Doves*, and *Turtledoves*. Rock-doves breed upon Rocks by the Sea-side, but never far from Corny Downs, whether in Seed and Harvest-time they fly for meat, living all the year besides upon Mast and Ivy-berries. The other three sorts of Doves feed also upon Corn, Mast, Hawes, Juniper-berries, Ivy-berries, Hurtle-berries, and Holly-berries when they are ripe. *Marcus Cato* fatted young Ring-doves with Bean-meal made into paste with new milk; and *Didynius*, Turtledoves with bread steept in Wine; which way they are made of excellent taste and nouriſhment, though also undieted they are good, being under half a years age. *Avicen* (contrary almost to the opinions of

L:rei rustic: 1: c:90:

all

all other Writers) commendeth the fleſh of Turtles above all other, as being of a good nouriſhment, eaſily digeſted, quickning wit and memory, encreaſing ſeed, and ſtrengthening both ſtomack and guts exceeding well. But *Iſaac* reproveth that opinion, unleſs it be underſtood only of young Turtles, or ſuch as have been fed and fatted in the houſe by art, with moiſt and cooling nouriſhments: For otherwiſe (as he truly avoucheth) all manner of Wild-doves are ſo hot, hard, and dry, that they cannot prove of any indifferent nouriſhment.

Fen. 3 doct. 14 tract. 21.

De diæt: partic

Coturnices.

Quails have gotten an ill name ever ſince *Pliny* accuſed them for eating of Hemlocks and Bear-foot; by reaſon whereof they breed cramps, trembling of the heart and ſinews; yea though *Hercules* loved them above all other meats, in ſo much that *Iolaus* fetcht him out of a ſwound when he was cruelly wounded by *Typhon*, with the ſmell of a Quail; yet with much eating of them he fell into the falling-evil, which ever ſince hath been termed *Hercules*'s ſickneſs. *Avicen* thinketh that they bring cramps not onely by feeding on *Helleborus* and Hemlocks, but alſo from a natural inborn property. *Monardus* writeth thus of them; I allow not the fleſh of Quails neither in the Spring nor Winter, not becauſe the ancient Fathers of Phyſick do condemn them; but becauſe reaſon is againſt them. For in the Spring and Summer time they are too dry, engendring rather melancholy then bloud: In Autumn and Winter they are too moiſt; yea though they be fat, yet are they of ſmall nouriſhment, cauſing loathing of ſtomack, and corruption of meat. *Baptiſta Fiera*, *Amatus Luſitanus*, yea *Avicen*, *Rhaſis*, *Iſaac* and *Galen* are of the ſame judgement; only *Arnoldus de Villa nova* in his Commentary upon the *Salern* School, affirmeth them in ſome Coun-

Plin l. 10. c. 23 Avicen Fen. 14 tr. 3. c. 21.

Athen. l. 9. c. 15.

Loco citato.

L. 1. Epiſt. 8.

tries to be of fine ſubſtance, good juice, and eaſie digeſtion: Nay, *Kiranides* ſaith that their broth clenſeth the kidneys, and their fleſh nouriſheth indifferently well. Were I here to give my cenſure, I would be of either ſide, and yet defend the truth likewiſe; for I nothing doubt but Quails fleſh is bad (as Ducks fleſh is) of its own nature, and heavy to be digeſted; nevertheleſs being taken young before they have eaten of unwholſome weeds, and fatted with pure Wheat, Hemp-ſeed, Coriander-ſeed and Milk (or Chalk-water inſtead of Milk) I make no queſtion that their fleſh is laudable, and may be counted a good and dainty meat.

And here by the way let us marvel at one thing, That Quails are generally forbidden becauſe their fleſh engendreth the falling evil, and yet *Galen* commendeth their brains (the principal ſeat of that great evil) as an Antidote againſt the ſame. What need I write that when the *Iſraelites* loathed Manna, Quails were ſent them as the beſt and daintieſt meat of all other? And if ſome curious Paraphraſt would therefore ſay it was the worſt, becauſe whilſt the fleſh was in their mouthes, many thouſands of them fell in the Wilderneſs! We anſwer, That it was not through the badneſs of the food, but the naughtineſs of their luſting and tempting God.

3: Euporiſt:

Num: 11: v: 31:

Pluviales.

Plovers feed upon no ſolid meat, and therefore being new, have no need of drawing; their meat is chiefly the ſcom or excrements of worms lying about their holes, or of worms themſelves; yet are they of a very ſweet, delicate, and fine fleſh, being taken when they are fat in Winter-time; and the gray Plover is ſo highly eſteemed, that this Proverb is raiſed of a curious and malecontented ſtomack; *A gray Plover cannot pleaſe him.* Yet to ſome the green Plover ſeemeth more nouriſhing, and

to others the Lapwing, which indeed is savory and light of digestion, but nothing comparable to Plovers.

Cuculi.

Cuckoes flesh, whilst it is a nestler, is by *Perot* highly extolled; but when once it comes to feed it self, it is ill relishing, hot, and leprous. *Gesner* asketh, How any man dare be so foolish or venturous as to eat of a Cuckoe, whose much spitting argueth a corrupt and excremental flesh; yet by experience we find the young ones to be good meat, yea *Pliny* and *Aristotle* preferre them for sweetness above most birds: And albeit the old ones feed filthily upon Dorrs, Beetels, and venomous spiders, yet the young one are fed by the Titling, (their foster-dam) with gnats, flies, and red-worms, having no venomous nor bad quality. Tract: de avib: Lib:3 de avib:

Fedoæ.

Godwits are known to be a fenny fowl, living with worms about Rivers banks, and nothing sweet or wholsom, till they have been fatted at home with pure corn; but a fat Godwit is so fine and light a meat, that Noblemen (yea and Merchants too by your leave) stick not to buy them at four nobles a dozen. *Lincolnshire* affordeth great plenty of them, elsewhere they are rare in *England* wheresoever I have travailed.

Erythopodes & Glottides.

Redshanks also and *Gluts* feed in the Fens upon redseeds, bents, and worms, and are of no bad taste, nor evil nourishment.

Ochropodes.

Smirings live in watrish Copses with worms, and are a fine and delicate meat.

Pici.

Pyes or *Haggisses* feed upon flesh, eggs, worms and ants; their flesh is very hard and loathsome, unless they

be very young, and then are they only the meat of poverty.

Graculi.

Jayes feed upon akorns, beech-mast and worms, and never came into the number of good nourishments, because they have themselves, and procure unto others the falling-evil.

Pici Martii.

Cæl. l. 28. c. 2. antiq. lect. Wood-Peckers are suspected of the like malignity, though they feed upon timber-worms, the most dainty dish, and most highly esteemed amongst the *Romans* and *Phrygians*.

Orioli.

Witwols are of excellent good nourishment, feeding upon bees, flies, snails, cherries, plums, and all manner of good fruit.

Arquatulæ terrestres.

Stonechatters feed as they do, and are of a very good taste and juice.

Ispidæ.

The *Kings-fisher* feedeth most upon water-worms, and little fishes, and is of a bad relish, and worse nourishment.

Coccothraustes.

The *Clotbird* (called sometimes a Smatch, or an Arling) is as big almost as a Thrush, feeding chiefly upon cherries, and cherry-kernels.

Nucifraga.

The *Nope* feedeth upon mast, nuts, and cherreis.

Sitta.

So also doth the little Pyot, which we call a *Nutjobber*.

Upupæ.

Epist. ad Gesn. *Houpes* were not thought by Dr. *Turner* to be found

in

in *England*, yet I saw Mr. Serjeant *Goodrons* kill of them in *Charingdon* Park, when he did very skilfully and happily cure my Lord of *Pembroke* at *Ivychurch*; they feed upon hurtle-berries, and worms, but delight to feed most upon graves, and mans dung, and stinking soile; wherefore they deserve to be counted very unwholsom.

Turdi & Turdelæ Anglicanæ.

Thrushes and *Navisses* feed most upon hawes, sloes, misle-berries, and privot-berries; which being lean, deserve (as *Quintus Curtius* used them at *Cæsars* Table) to be flung out at the windows; but being young, fat, and in season, and by cunning drawing rid of their gall, they deserve the nourishing in *Lucullus* Cages, and to be commended by Physicians to *Pompey's* Table for a most wholsom meat.

Cæl. l. 6. antiq. lect.

Plut. in Lucullo.

Turdi Exotici.

Feldefares are of the like feed, and give (almost) as good nourishment, yea better, when Juniper-berries be ripe, for then all their flesh is perfumed with the scent thereof.

Merulæ.

Blackbirds are preferred by *Baptist Fiera* farre before Thrushes, Throstels or Feldefares, as being nothing so strong, hot, nor bitter; *Trallianus* commendeth all alike. Their feed is on little grashoppers, worms, hurtle-berries, juniper-berries, ivy-berries, bay-berries, and hawes; they are suspected to be a melancholick meat, because they be never found but alone and solitary, whereupon the Latines call them *Merulas*, that is to say, *Solitarians*.

Lib. de avib.

Sturni.

Stares-flesh is dry and sanery, and good against all poyson, if *Kiranides* be not mistaken. *Galen* in one place compares them for goodness, with Partridg, Thrush and Blackbirds; in another place he dispraiseth them as much

L. 6. de fu. fam. L. 3. de alim. fac.

much for their ill juce, hard digestion, and bad nourishment; which nevertheless are both true, that being understood of young Stares, fed with wholesom meat, this of old stares, who delight to feed of unwholesom meat as well as wholesome, namely hemlocks, dwale, and such like. Amongst this treatise of the greater sort of Land-birds, I had almost forgotten Owles, Rookes, Crowes, and Cadesses.

Noctuæ.

Concerning *Owles*, when they be once old, they feed upon Mice, Frogs, Grashoppers and all kind of flesh. Rabbi *Moses* in his Aphorisms saith, that the flesh of young Owles is dainty and good, strengthening the mind and diverting melancholie and madness: yea I have heard certain noble men and gentlemen avouch, that no young Cuckoe or Partridge is a finer meat.

Corvi Leguminales.

Rooks cannot be ill meat when they are young, for they feed chiefly upon pure corn; but their skin is tough, black, and bitter.

Corvus.

Monedula. The carrion *Crow* is generally condemned, and worthily despised of all men: As also the *Cadesse* or *Jackdaw*, which is not more unhappy in conditions, then bad of nourishment.

Now we are come to treat of small Birds of the land, which we will divide according to the order of the Alphabet: having first admonished you, that no small Birds must be overmuch sodden, or dry roasted: for then their nourishing moisture is soon taken out; neither are they to be given to strong stomacks, lest they be converted into choler, whenelse they would wholly turn into good blood. Finally, young Birds must not hang long before they be dressed; for they are of an airy sub-

stance

stance which will soon be evapourated. But let us consider every one particularly in his place.

Montifringillæ.

Bramblings are a kind of small Birds, feeding chiefly upon seeds, sloes, and hawthorne kernels.

Rubetræ.

Buntings feed chiefly upon little worms.

Pyrrhacia.

Bulfinches feed not onely upon little worms, but also upon hempseed, and the blossoms of peare-plums and apple-trees.

Citrinellæ.

Citrinels or straw-coloured Finges, be very small Birds, feeding chiefly of white and black poppy seed, but especially of the wild-poppy called *Red-weed.*

Certhiæ.

Creepers seem to be a kind of Titmise, living upon the worms which engender in and betwixt the barks of Trees.

Fringillæ.

Finches for the most part live upon seeds, especially the *Goldfinch*, which refuseth to eat of any thing else. Acanthis.

Acanthis Atlantica.

So also doth the *Canarie Finch or siskin*; yet the Bullfinch in hunger feeds upon small worms; and the Greenfinch upon horsedung, and nuts in frosty weather. Chloris.

Alandæ.

Larkes are of three sorts: Field Larks, Wood Larks, and Heath Larks. The first sort feeds upon corn seeds and worms. The second chiefly upon worms. The third upon worms and heath seed. Some of each sort are high crested like a lapwing, others uncrested which are counted the more wholesom. Their temperament is hot and dry in the second degree, unless they be young

and

and fat, and then they ſcarce exceed the firſt degree. *Galen* and *Rhaſis* write, that as their broth looſeneth, ſo their fleſh bindeth the belly.

Linariæ.

Linnets feed chiefly upon flax ſeed: but for a need they eat alſo the ſeed of hemp and thiſtles.

Apodes.

Martinets are either ſmooth or hairy legg'd: for neither of them have perfect feet, but ſtumps inſtead of feet. *Baptiſta Fiera* in his treatiſe of Birds exclaimeth againſt them, and calleth them beggers meat: engendring moſt hot and feverous blood, fitter to be eaten as a medicin to quicken eyeſight and memory, then as a wholeſome or nouriſhing meat; but being taken when they are new fledg'd, experience warranteth them a dainty and good meat, except they be over roaſted.

Luſciniæ.

Nightingales as *Martial* ſaid, are nothing worth when their breath is departed; for as they feed filthily in the fields upon ſpiders and ants, ſo their fleſh is unwholeſome at the table.

Pari majores.

Oxeys or great Titmiſe, feed (as ordinary Titmiſe do) upon caterpillers, bloſſoms of Trees, bark worms and flies; but their fleſh is unwholeſome.

Rubeculæ.

Robin-red-breſts feed upon bees, flies, gnats, walnuts, nuts, and crums of bread; and are eſteemed a light and good meat.

Paſſeres.

Sparrows of the houſe, feed commonly on the beſt Corn. They are hot and dry almoſt in the third degree: engendring hot and aguiſh blood. The beſt are the youngeſt, fatteſt, and wildeſt. *Trallianus* commends

lean

leane Sparrows only to ſuch as are ſick of the Tympanie: and young Cock-ſparrows fleſh (as well as their ſtones and brains) to ſuch as be cold of nature, and unable to *Venus* ſports. *Halyabbas* willeth ſuch men to mince young cock-ſparrows with egs and onions, and to eat them in a gally-mawfry: which perhaps you may find a better medicin, then Dr. *Iulius* his bottle, that is ſaid to have coſt twenty pound a pint; but the red and hedg Sparrows feed ill, and are both unwholeſome. 5. Theor. c. 22. Troglodytæ.

Hirundines.

Swallows (be they either houſe Swallows or banck Swallows) are of the nature and operation of Martlets, but that they are eſteemed the hotter of both.

Curruca.

The *Titling*, *Cucknel*, or *unfortunate Nurſe* (for the Cuckoe ever lays his egg in the Titlings neſt) feeds upon gnats, flies, and worms; it is a very hot bird, coming in and going out with the Nightingale, but of a delicate taſte

Pari.

Titmiſe are of divers ſhapes with us in England; ſome be long, others be very ſhort taild: ſome have black heads, ſome blew, ſome green, ſome plain, and ſome copped: all of them feed but ill, and nouriſh worſe.

Motacillæ.

Wagtailes live upon flies, worms, and fat earth, being no bad meat whilſt they are young, unleſs ſome becauſe their tail is ever trembling, ſhall therefore divine that they are ill for the ſhaking Palſey.

Reguli.

Wrens feed finely, & ſometimes fill themſelvs ſo full of little flies, that their bellies are like to burſt. Their fleſh being ſalted cureth Strangullions and the ſtone not confirmed; but no man ever wrote that they give good nouriſhment.

Galguli.

Yellow Hammers feed (as the moſt part of Titmiſe) of ſeeds and grain; namely the ſeeds of white and red roſes, poppy, burs, thiſtles, ſuccory and endiff, *&c.* In the winter time being fat, they are counted wholeſome: at other times they are lean and alſo bitter.

CHAP. XII.

Of the fleſh of wild Fowl, abiding and feeding chiefly upon the waters.

Cygni Sylveſtres.

OF all water fowl, the wild *Swan* is the biggeſt and faireſt in outward ſhew: but (as I ſaid of tame Swans) it reſembleth a hypocrite, for his fleſh is black, melancholick, and hard of digeſtion, though not ſo hard as the tame, by reaſon of his much flying.

Anſeres ſylveſtres.

Wild Geeſe are for the ſame reaſon better then tame, for their high and long flight breedeth tenderneſs of body, and expelleth many groſs and heavy vapors; but of all other the Bergander is the beſt and lighteſt.

Vulpanieres.

Anates feræ.

Wild Ducks feed chiefly upon a green narrow-leaved graſs (called therefore Ducks graſs by *Creſcentius*) which lieth upon the waters in moors, ponds, and plaſhes all winter long: but they eat likewiſe the leaves, ſeeds, and roots of other waterplants, and alſo worms, ſpawns of fiſhes and frogs, young ſedge, fat mud, waterſpiders, and all venemous and foul things; they are no leſs lecherous

then

then Cock-Sparrows, who as by often treading, they kill themselves and live not till they be two years old, so wild Drakes by often treading kill their Hens.

Anates muscariæ.

But there is a kind of wilde Duck, called *Anas muscaria* because it eats nothing but flies: which is of as wholsome and good nourishment, as the other is bad and heavy of digestion.

Brantæ.

Barnicles both breed unnaturally by corruption, and taste very unsavoury. Poor men eat them, rich men hate them, and wise men reject them when they have other meat.

Querquedulæ.

Teales and *Widgins* feed alike upon worms, herbs, roots and seeds; commonly they are very fat and sweet of taste; much to be esteemed above wild-Ducks or Geese, yet suspected of ill juice by many Authors.

Totani.

Pool-Snites live wholly upon fish, and therefore have a strong and uncouth relish.

Merganseres.

Shell-drakes, or the Ducks of Italy, are of most pleasant taste, feeding purely themselves, and us as strongly; sometimes they wax so fat, that their feathers being pul'd off, their body hath weighed twelve pound weight. Gen. 3. de avib.

Urinatrices.

Divers feed most upon reeds and reed roots, and caddis-worms breeding in them.

Scarboides.

Such likewise is the *Dobchicks* food; but it is of a strong smell, and fatter and tenderer then the most part of fowls that be clove-footed.

Fulicæ.

Coots feed upon reeds, mud, graſs, little ſnails, and ſmall fiſhes, they are of a ſtrong and muddy ſavour, beſt in Autumne, but never wholeſome.

Nigritæ.

Boſcades. *Moor-cocks* and *Moor-hens*, as alſo *Pocards*, be of the like nature with Coots; ſave that a fat Pocard is counted a dainty, though not a wholeſome meat.

Pici marini.

Epiſt. ad Geſn. *Sea-pies* as Dr. *Cajus* writeth, reſemble other Pies in colour, but they have whole feet like water fowl; they feed upon ſpawn, frogs, and frie of fiſh, and are but of a bad taſte.

Mergi.

Cormorants, be they gray or black, feed moſt of fiſh and frogs, but eſpecially of Eels; and relliſh badly.

Arquatæ.

Curlnes feed wholeſomly upon cockles, creniſſes, muſcles, and perwinkles; which maketh them to have no ill taſte, and to be counted reſtorative amongſt the French, if they be fat.

Gulones albi & Cinerei.

White Gulls, *Gray-Gulls*, and *Black Gulls* (commonly Phalacrocoraces. termed by the name of Plungers and Water-Crows) are rejected of every man as a fiſhy meat; nevertheleſs being fed at home with new curds and good corn till they be fat, you ſhall ſeldome taſte of a lighter or better meat.

Pufina Britannica.

Puffins being Birds and no Birds, that is to ſay Birds in ſhew and fiſh in ſubſtance, or (as one may juſtly call them) feathered fiſhes, are of ill taſte and worſe digeſtion; how dainty ſo ever they ſeem to ſtrange appetites, and are permitted by Popes to be eaten in Lent.

Erythro-

Erythropodes.

Redlings or *Water-Redſhancks* feed as Water-railes do, and be of the like nouriſhment.

Rallæ aquaticæ.

Water-rails are preferred in Italy before Thruſhes or Quails, they feed upon water-ſnails and water-flies, and the worms breeding in the roots of reeds: They be very ſweet and pleaſant of taſte, giving alſo a fine and wholeſome nouriſhment.

Lari.

Sea-mews and *Sea-cobs* feed upon garbage and fiſh, thought therefore an unclean and bad meat; but being fatted (as Gulls uſe to be) they alter their ill nature, and become good.

Plateæ.

Shovelars feed moſt commonly upon the Sea coaſt upon cockles and Shell-fiſh, being taken home and dieted with new garbage and good meat, they are nothing inferiour to fatted Gulls.

CHAP.

CHAP. XIII.

Of the Inwards and Outwards both of Beasts and Birds.

Ala mala, Coxa noxa, Crura dnra, Cropium dubium. Collum bonum.

HAving hitherto spoken of the Flesh of Beasts and Fowls, it remaineth now to speak of those parts which are not properly flesh, but either of another, or a mingled nature: Namely, their Fat, Marrow, Brains, Lungs, Livers, Tripes, Stomacks, &c. together with their Eyes, Ears, Noses, Feet, Pinions, Tails, Rumps, Udders, Stones, and Skins: whereof I will write in order.

Fat.

Fat of Beasts, as it was forbidden the *Israelites* by God himself, for some cause unto himself best known; so there be many reasons to perswade us not to eat of the same: For it takes away appetite, gluts the stomack, hardly digesteth, turneth wholly to excrements, and decayeth the retentive powers, especially if it be the fat of greater Beasts, or the greater sort of Birds: For the fat of Rabet-suckers, and little Birds, and small Chickens, is not discommendable, because it is soon and lightly overcome of an indifferent stomack. Of fat Beasts and Birds notwithstanding, the lean is sweetest (so they be not exceeding fat through cramming, but upon their own feeding) by reason that it is basted and suppled with the oylines thereof, and made both tender and of good relish. Wherefore let some commend lard and fat bruis never so much, and slap it up as greedily as they list, yet they will reward us in the end with many

many diseases, unless their stomacks be exceeding strong and good.

Marrow.

Marrow is the finest part or (as it were) the sweat of fat, secretly conveyed into bones: Sweet, unctuous, and pleasant of taste, nourishing them whose bodies be dry, and stomacks able to digest it. It is sod usually with Capons, Cockrels, and Hens in a nourishing white broth, and also dainty pies be made thereof: but I have known many men to have surfeited of them, and therefore I dare not generally allow of Marrow. Of all Marrows, I find the Marrow of a Deer easiest to digest; next of a young Mutton, and Beef Marrow to be the heaviest. The Marrow of a Goat is very offensive, and the Marrow of Lambs or Calves are not good, because they are crude, bloudy, and imperfect for want of age.

Brains.

The *Egyptians* thought it a capital offence to eat the *Head* of any thing, for the Brains-sake, wherein they thought the soul of every living thing to be chiefly placed. And *Plutarch* saith, that many things were thought delicate in his time, which no man before desired or dared to taste; as the *Brains* of Birds and Beasts. How abject a thing Brains were in old time, it appeareth in *Ulysses* scoffing of *Agamemnon*, comparing him with a Calves Brain, as with a most abject and vile thing, which all men cast away. And verily *Brains* for the most part are exceeding phlegmatick, of gross juice, hard passage, slow concoction, great heaviness, and so offensive to the stomack, that being eaten last, or with any fat meat, they trouble the same exceedingly, and procure vomit: wherefore we doe well to eat the brains of Calves, Lambs, Kids, and Pigs, at the beginning of Dinner or Supper, for were they eaten last (through their unctuous and superfluous

Macr. 3. Satur. lib. cap. 37.

perfluous moisture) we should bring up all. Likewise I commend the tosting of Piggs brains at the fire (being the moisteſt of all other) the thorough rosting of Hares brains and Rabbets brains; and the mingling of sage, salt; pepper, and Vinegar with Calves brains.

Concerning the brains of Birds, none are absolutely commendable, but of such fowl as be of a temperate constitution, as Cocks, Chickens, Capons, Pullets, Partridg and Pheſant. Also the brains of rosted Woodcocks, and Snites, and Blackbirds, and all small birds are counted wholsom; but the brains of great birds, and water-fowl, and Pigeons, and all sorts of Wild-doves, are counted by the old and learned *Arabians* very dangerous: Only Quails brains are commended by *Galen*, against the falling-sickneſs, and Cranes brains against the Hemorrhoids.

Aveuz. 1.&: 2. Theisir. Gal. 4. Eupor. Gal de comp. in sect. loc.

Tongues.

The *Tongues* of Beasts seem to be wholly of a fleshy substance: Which if we deny not because it is full of muscles, yet verily the fleſh thereof is more spongy and oily then of any fleſh beſides. *Æsop* and *Thales* called Tongues the beſt and the worſt part of the body; but as an Asses bones make the sweeteſt Regal-pipes of all others, though the living Asse be leaſt musical; so let the living Tongues of any Beasts be never so bad, yet they are without comparison the sweeteſt meat of all others, when they are dead and dreſt: For the Tongues of Beasts are soft, temperate, light, moist and spongy, never faulty of themselves, but marred oftentimes by miscookery. As for Birds Tongues, they are generally exceeding dry, hard, and gristly (Parots tongues excepted) neither could I ever find any cause (but because a curious and sumptuous fool would have it so) why *Heliogabulus* should have pies made of Nightingales Tongues.

Diocl. in 7. sap. Conv.

Chine-

Chine-Marrow.

Pith-Marrow, running all along from the hinder brain (whereof no doubt it is a portion) to the end of the back-bone or chine of beasts, is no doubt much harder and drier then the brain it self, especially towards the further end of the back; which drineſs makes it leſs loathſom to the ſtomack then brains are; yea furthermore it ſtrengtheneth that body which is able to concoct it. Many are of opinion that Cawdles made ſtrong with the pith of a Steer, and yolks of new-laid eggs, do by a ſecret property reſtore nature, and recover the weakneſs of loyns cauſed by venery. *Montagnana* maketh a ſingular confection of divers marrows to that purpoſe, which I will not ſet down in Engliſh, leſt wantons be too bold to follow their follies.

Hearts.

Hearts of all living creatures, whilſt life endureth, are moſt active and effectual to many purpoſes; but after death there is no part of leſs uſe, nor leſs nouriſhment. Yea they are harder of digeſtion then any entrail, concocted with no ſmall difficulty, though choſen from the youngeſt and tendereſt ſort of fowls or beaſts: Yet if any do overcome them, they give no weak nor bad nouriſhment. Gal. 3 de alim. fac.

Lungs.

Lungs of beaſts are ſofter then the heart, liver, kidneys and ſpleens; eaſier therefore of concoction, though of a more phlegmatick and froathy ſubſtancer. *Tacuinus* commendeth them greatly to young men ſick of hot agues, becauſe they both temper their hot and dry diſpoſition, as alſo for that they be light, and ſoon concocted. But he ſaith, that therefore they are ill for ſtrong and labouring men, whom ſo light a meat cannot ſufficiently nouriſh, but is more likely to putrifie in their ſtomacks. Iſaac. Jud. de part. diæt.

macks. The Lungs of Foxes are no wholsome meat, but rather medicin to sore lungs.

Gal. 3. de al. m. fac.

Livers.

Livers of all beasts give but grosse nourishment, and are hardly concocted, and of slow passage; unless it be of sucklings, or of young swine fed with pure meat. The Livers of tame fowl, as Hens, Capons, chickens, ducklings and geese, fatted with wholsom and white meat, please the taste, clear the eye-sight, agree with the stomack, and encrease bloud. Cranes Livers sod in the broth of cicers asswage the pain of the back and kidneys, but they are of a small and bad nourishment. The Livers of Larks and Snites are very sweet and restorative, as also of a Woodcock, which hath of all other birds (for proportion of his body) the greatest Liver.

Tripes.

Stomacks, P*aunches*, and *Guts* of Beasts, are far harder in substance then their flesh; requiring much time ere they can be concocted, deserving scarce the name of meat, beause they give so little nourishment, and so much excrement. Yea all tripes and chitterlings made of elder beasts (be they oxen, swine, or deer) though accidentally through sowcing they procure appetite, yet naturally they are foul and unwholsom meat, engendring scabs, itches, and leprosies, and other filthy diseases like themselves. Yet the taste of tripes did seem so delicate to the *Romans*, that they often killed oxen for the tripes sake, not caring what became of the flesh; till such time as their licentious appetite was bridled by banishment if any should attempt the like again. But the maws or gyzards of Hens, Capons, Chickens, and Geese especially, are both tender and pulpy, and are supposed extraordinarily to corroborate the stomack. So likewise the guts of Larks, Woodcocks, and Snites, give no bad nourishment,

Plut. de esu carn.

nourishment, being presently roasted assoon as the birds be taken.

Milts.

Spleens of beasts give an unpleasant taste and a worse nourishment: and no marvel, for if livers, being the fountains of blood, be of hard and unwholesom juice, how can spleens (the sinks and spounges of the liver) prove wholesome meat? Onely such a hoggs spleen is commended, which hath fed long upon Tamarisk, whereby all gross, soure, and melancholick humours have been consumed in it. *Paracelsus* is the first that ever commended an Oxes spleen, as available to hasten the courses of women. l. de Magister.

Kidneys of beasts (for birds have none, the Bat excepted, which also hath brests and giveth milk) be of a middle temper betwixt flesh and kernels, of hard concoction and ill juice, especially in the greater sorts of beasts; alwaies keeping a smack of that which passeth through them, and being too strong for most stomacks; the kidneys of sucking Lambs, Calves, Piggs, and Kids, are the tendereſt and the best, but when they have left sucking they are all too ranck. Pli. l. 10. c. 61.

Kernels and Sweet-breads

Kernels of Beasts, especially such as lye about the throat and breast of sucking Calves, Kids and Lambs, are a very good meat being well digested, drawing neer to the nourishment of flesh; but if they be not well digested, they breed raw and flegmatick humours. Our Countrymen do well first to roast and then to boil the sweet-bread of beasts; for thereby all superfluous moisture is consumed. Kernels of fowls lye chiefly about the rump on either side thereof, and are (as many take it) very restorative. Gal. 3. de. al. fa. cap. 6.

The Matrix.

The matrix of beasts, yea of a barren Doe so highly esteemed, is but a sinewy and hard substance, slow of digestion and little nourishment.

Eyes.

Eyes of young beasts and young birds are not unwholesome, being separated from their skins, fat, balls, and humours; for then nothing remaineth but a sweet tender and musculous flesh, which is very easie of digestion.

Ears, Snouts and *Lips.*

The *Ears, Snouts* and *Lips* of beasts being bloudless and of a sinewy nature, are more watrish, viscous, and flegmatick, then that they may be commended for any good or indifferent nourishment.

Pinions and Feet.

The *Pinions* of birds, and the feet of beasts are of like disposition; yet the pinions of geese, hens, capons, and chickens are of good nourishment: and so are the feet of young hogs, pigs, Lambs and Calves; yea also a tender Cow-heel is counted restorative; and *Heliogabalus* the Emperour amongst his most dainty and lustful dishes made Pies of Cocks-combs, Cock-stones, Nightingales tongues, and Camels heels, as *Lampridius* writeth. *Galen* also for men sick of agues boil'd Piggs-pettitoes in barly water, whereby each was bettered by the other: the Ptisan making them the more tender, & they makeing the *Ptisan* more nourishing and agreeable to the stomack. That sodden Geese feet were restorative, *Messalinus Cotta* by trial found out, if *Pliny* may be credited. The Tails or Rumps of Beasts are counted by certain unskilful Physitians, yea of Dr. *Isaac* himself, to be hard of digestion. First, because they are so far distant from the fountain of heat. Secondly because they are most

3. de alim fac.

Plin. l. b. 10: cap. 22.

most of a sinewy constitution; to which if a third had been added, that they are but covers of a close-stool, perhaps is arguments would have been of some indifferent weight: For indeed the farther any part is from the heart, it is fed and nourished with the more fine and temperate blood; also the extremities or ends of sinews are of strong wholesome and good nourishment; but as for the Tails and Rumps of Beasts, it is indifferently mingled of flesh, sinews and fat; so that the very Anatomy of them shews them to be a meat agreeable to all stomacks; and verily whosoever hath eaten of a pye made onely of Mutton Rumps, cannot but confess it a light wholesom and good nourishment. The Rumps of Birds are correspondent, having kernels instead of flesh; but when they are too fat, they overclog and cloy the stomack.

Udders.

The *Udders* of milch beasts (as Kine, Ewes, Does, and She-goats) are a laudable taste, and better then Tripes, because they are of a more fleshy nature. Lean Udders must be sod tender in fat broth; fat Udders may be sod alone; each of them need first a little corning with salt, being naturally of a flegmatick and moist substance.

Stones.

The *Stones* of a Bore work marvails (saith *Pissanellus*) in decayed bodies, stirring up lust through abundance of seed, gathered by superfluous and ranck nourishment. Indeed when Bucks and Stags are ready for the rut, their stones and pisels are taken for the like purpose: as for the stones of young Cocks, Pheasants, Drakes, Partridges, and Sparrows, it were a world to write how highly they are esteemed. *Averrhois* thinks that the stones of a young Cock, being kept long in good feeding

lib. esc. & potu.

ing and ſeparated from his Hens, do every day add ſo much fleſh unto our bodies, as the ſtones themſelves are in weight. *Avicen* as much eſteemeth Cock-ſparrowes ſtones, or rather more. But the Paduan Doctors (but eſpecially Doctor *Calves-head*) giveth that faculty to the ſtones of Pheaſants and Partridges above all others.

Capi vaccius

Skin.

The *skins* of Beaſts, yea of a roaſted Pig is ſo far from nouriſhing, that it can hardly be well digeſted of a ſtrong ſtomack. Some Birds are ſodden or roaſted without their skins, becauſe they are black and bitter (as Rooks, Dawes, Cootes, and Moor-hens) and howſoever others are ſpared, yet the skin of no Bird turneth to nouriſhment, but rather to ill humours or filthy excrements. Nay the very skin of an egg, of a nut, an almond, a prune, a raiſen, or a corrin, and generally of all fruit, is ſo far from nouriſhing, that it cometh out of the ſtrongeſt mans body (either whole or broken) as it went in.

CHAP.

CHAP. XIIII.

Of Milk.

FOrasmuch as childrens ſtomacks, and old mens bodies, and conſumed mens natures be ſo weak, that not onely all fleſh and fiſh, but alſo the fruits of the earth are burdenſome to their tender and weak bowels: God tendring the growing of the one, the preſervation of the other, and the reſtoring of the third, hath therefore appointed Milk; which the youngeſt child, the wearieſt old man, and ſuch as ſickneſs hath conſumed may eaſily digeſt. If we would define or deſcribe what Milk is, it ſeemeth to be nothing but white blood, or rather the abundant part of blood, whited in the breaſts of ſuch creatures as are ordained by nature to give ſuck; appointed properly for children and ſucking little ones, but accidentally for all men, ſick either of conſuming diſeaſes or old age. That womens Milk is fitteſt for young children, it may eaſily be proved by the courſe of nature, which converteth the ſuperfluity of blood in a woman bearing her child within her to the breſts, for no other purpoſe, then that ſhe ſhould nouriſh her own babe. For truly nothing is ſo unperfect, defectuous, naked, deformed, and filthy as a man, when he is newly born into the world through a ſtraite and outſtreatched paſſage; defiled with blood, repleniſhed with corruption, more like to a ſlain then a living creature, whom no body would vouchſafe to take up and look on, much leſs to waſh, kiſs, and embrace it, had not nature inſpired an inward love in the mother towards her own, and in ſuch as be the mothers friends.

Hence

Hence it cometh that mothers yet hot & ſweating with travail, trembling ſtill for their many and extream throws, forget not their new-born Babes, but ſmile upon them in their greateſt weakneſs, heaping labour upon labour, changing the nights trouble with the dayes unquietneſs; ſuffering it to taſte no other milk, then that wherewith in their bellies it was maintained. This doth a kind and natural mother (if ſhe be of a ſound and indifferent ſtrong conſtitution) for her child; and thus did *Eve*, *Sara*, *Rebecca*, and *Rachel*; yea all women which truely loved their children, and were both able and willing to feed their own. There be many reaſons why mothers ſhould be afraid to commit their children to ſtarnge women. Firſt becauſe no Milk can be ſo natural unto them as their own. Secondly becauſe it is to be feared, leſt their children may draw ill qualities from their Nurſes both of body and mind, as it fell out in *Iupiter*, whom whilſt his Mother committed to *Aega* (*Olens* daughter and *Pans* wife) to be nurſed by her, the Country woman living only upon goats milk, could not but be of a ſtrong laſcivious nature, which left ſuch an impreſſion in the child, that growing once to the age of a ſtripling, he was in love with every fair wench, lay with his own Siſter, forced his own Neices, left no fair woman unaſſaulted, if either bygold, or entreaty, or craft, and transforming himſelf he could obtain her love. Nay when he was full of womens company, he loved boys and abuſed himſelf unnaturally in companying with beaſts. The like alſo is recorded of *Aegyſthus*, who being fed in a Shepheards Cottage only with goats Milk, waxed thereupon ſo goatiſh and lecherous, that he defiled not onely *Agamemnons* bed, but alſo neighed (in a manner) at every mans wife.

Ex Higyno.

Ovid. in rem. amore

Nevertheleſs if the Mothers weakneſs be ſuch that ſhe

she cannot, or her frowardness such, that she will not nurse her own Child; then another must be taken sutable to the Childs constitution: for a fine and dainty Child requireth a Nurse like to it self; and the Child of strong and clownish Parents, must have a Nurse of a strong and clowniſh Diet. For as Lambs sucking shegoats bear course wool, and Kids sucking Ewes bear soft hair, so fine Children degenerate by gross womans milk, losing or lessning that excellency of nature, wit, and complexion, which from their Parents they first obtained. Neither is womens Milk best onely for young and tender infants, but also for men and women of riper years, fallen by age or by sickness into compositions.

Best I mean in the way of nourishment, for otherwise Asses Milk is best, for some Cowes, Milk and for others Goats-milk; because the one cleanses, the other loosens, and the third strengtheneth more then the rest. *Goatsmilk* is also better for weak stomacks, because they feed on boughs more then grass. *Sheeps-milk* is sweeter, thicker and more nourishing, yet less agreeable to the stomack, because it is fatter. *Cows-milk* is most medicinable, because with us it looseneth the body, though in *Arcadia* it stayeth the belly, and cureth consumptions better then any other milk. Finally the milk of any beast chewing the cud (as Goats, Sheep, and Kine) is very ill for rhumes, murs, coughes, fevers, headache, stoppings and inflamations of any inward part; for sore eyes also, and shaking of sinews. *Avicen* saith, that their Milk is hurtfull to young men, because they are cholerick; to sore eyes, headaches, agues, and rhumes, because it is full of vapors: to convulsions and cramps, by reason of repletion: to resolution or palsies, by over moistning; to the stone and obstructions, because the cheesy part of it is very gross.

Beasts milk.

Plin. l 6. c. 30.

Of Beasts not chewing the Cud, Camels milk is the

sweeteſt and thineſt of all other; Mares milk the next, and Aſſes milk of a middle temper: not ſo thin, but that it nouriſheth much; nor ſo thick, as that eaſily it will curdle. All milk is thinneſt in the Spring, and thickeſt in Sommer, becauſe then the wheyiſh part is reſolved by ſweat; and all meats then obtain a dryer faculty.

Signes of the beſt Milk.

There be four wayes in women and beaſts to know the moſt nouriſhing and ſubſtantial milk: namely by the colour, ſmell, conſiſtence, and taſte. For the beſt milk is of a pearl-colour, neither blue, tranſparent, nor gray, but white clear and confuſed; the conſiſtence of it is neither thin nor thick, hanging like a row of pearls upon ones nail (if it be milked on it) not overhaſtily running of. In taſte it is not ſoure, bitter, ſalt, ſweet, ſharp, nor ſtrong, but ſweet yet not in exceſs, and pleaſant after an extraordinary kind of pleaſantneſs: yet *Galen* affirmeth, that if milk could be taſted when it is firſt concocted in the veins and breaſts, it would ſeem ſweeter then hony it ſelf.

4 de fac. ſimpl. cap. 17.

The ſmell likewiſe of it is pure and fragrant, though proper to it ſelf, and void of loathſomneſs.

Cauſes of good Milk.

Alſo it is much material to the goodneſs of milk, to have ſpeciall regard to the Diet of thoſe creatures whoſe milk we uſe, or chuſe for our children. *Galen* reporteth that a friends child of his, having loſt his good Nurſe by an untimely death, was put out to another: who in time of dearth being forced to feed chiefly upon fruit, and roots, and Acorne bread, infected her child (as ſhe her ſelf was infected) with much grevious and filthy ſcabs. And I pray you what elſe is the cauſe, that many children nurſed in the Country are ſo ſubject to frets, ſharpneſs of urine and the ſtone; but that their Nurſes

for

for the most part eat rye bread strong of the leaven, and hard cheese, and drink nothing but muddy and new Ale? It is also recorded, that a young man sick of a Consumption, used the milk of a goat to his great good, so long as it fed in his own field; but afterward feeding in another field where store of Scammony grew, and some wild spourge, he fell into a deadly scowring and felt no nourishment.

Furthermore care is to be taken of their health, that give us milk; for as an unclean and pocky nurse (which woful experience dayly proveth) infecteth most sound and lively children; so likewise a clean sound and healthful nurse recovereth a sickly and impotent child. Nay (which is more) no man can justly doubt, that a childs mind is answerable to his nurses milk and manners; for what made *Iupiter* and *Aegystus* so lecherous, but that they were chiefly fed with goats milk? What made *Romulus* and *Polyphemius* so cruel, but that they were nursed by She-Wolves? What made *Pelias* (*Tyrus* and *Neptunes* son) so bruitish, but that he was nursed by an unhappy mare? Is it any marvel also, that *Giles* the Abbot (as the Saint-register writeth) continued so long the love of a solitary life in woods and deserts, when three years together he suckt a Doe? What made Dr. *Cajus* in his last sickness so peevish and so full of frets at Cambridge, when he suckt one woman (whom I spare to name) froward of conditions and of bad diet; and contrariwise so quiet and well, when he suckt another of contrary disposition? verily the diversity of their milks and conditions, which being contrary one to the other, wrought also in him that sucked them contrary effects.

Politianus in Nutricia.

Syl. poet. l. 14

Aelian. lib. 12. var. hist.

Marulus. lib. 4 cap. 2.

Now having shewed what milk is best, and how to be chosen, let us consider how it is to be taken and used

of us. First therefore if any naturally loath it (as *Petrus Aponensis* did from the day of his birth) it cannot possibly give him any good nourishment, but perhaps very much hurt in offending nature. If contrariwise any with *Philinus* love nothing else, or with the poor *Bizonians* can get no other meat, or with the *Tartarians* and *Arabians* feed most often and willingly on milk: let them all remember these three lessons.

Jo.Mat.aGrad. c.de appetitu.

Athen.l.2.c.2 Guagninus in Tart. Cæl.l.b.28. cap.2. A.L.

How Milk is to be eaten and used, in time of health.

First that they drink or eat the milk of no horned beast unsodden, for so will it not easily curdle nor engender wind: but Womens milk, Asses milk, and Mares milk, need no other fire to prepare it, for it will never curdle into any hard substance. Secondly to be sure that milk shall not curdle, season it with salt, suger, or hony, and neither drink any wine or soure thing upon it, nor mingle it with other meats, but eat it upon an empty stomack, and fast an hour after it. Thirdly exercise not presently upon it, neither sleep upon any milk taken from beasts chewing the cud, and when you have eaten it wash your teeth clean, for there is no greater enemy unto them then milk it self, which therefore nature hath chiefly ordained for them, who never had or have lost their teeth. And truely (as *Marcilius Ficinus* noteth) Milk is not to be used of young men, who have sound teeth given them for stronger meat, but of such as either have none at all, or very few and weak ones; or though they have strong teeth, want ability and strength to set them a grinding as it falleth out in them that are fallen into Fever, Hecticks. Wherefore when *Poppæa* wife to *Domitius Nero* carried 500 she Asses (shod with gold) continually about with her, to bath her body in their milk once a week, and to drink of it every day, to make her skin clear and smooth without wrinckles:

Lib. de san. tu.

glin l.11.c.41.

she

she left it rather a monument of her pride, then a memorial of her wisdome; for nature taught her a better meat, though Art could not appoint her a finer Bath. If she had taken it (as the *Arcadians* do Cow-milk) in the spring time onely, for a month or six weeks together once in the morning, to cleanse and purge the body of bad humours, it had been good and warrantable by physick: but to use it continually in health could not less corrupt her, then Goats milk did my Lady *Penruddock*, of whose cruel and terrible end, caused by the lest worms of all other, perpetually engendred betwixt the skin and the flesh, through superfluity of nourishment arising from the long continuance of Goats milk; I will not here reherse, it being fresh enough in their memories that best knew her & most loved her. The like may I say of Cow milk so generally used of us, that being now and then taken of sound men (not subject nor distempered with hot diseases) it nourisheth plentifully, encreaseth the brain, fatneth the body, restoreth flesh, asswageth sharpness of urine, giveth the face a lively and good colour, encreaseth lust, keepeth the body soluble, ceaseth extream coughing, and openeth the brest; as for children and old men they may use it dayly without offence, yea rather for their good and great benefit. Plin. l. 25 c. 7.

What Milk is best in sicknes and consumptions.

Concerning them that be sick, There are few diseases to which milk is not offensive being inwardly taken, except the Consumptions of the solid parts called *Marasmus*, the Consumption of flesh, called *Atrophia*, and the Consumption of the lungs and breathing parts called *Phthisis*. For recovery of the first, Cammels milk is preferred before all others, because it is most moist and thin. The second sort is best recovered by sucking milk from a womans brest, as most familiar to our livers and

blood

blood, needing no preparation (for it is onely blood discoloured) but onely application unto the flesh.

The chusing of a good Nurse.

The Nurse must be young, clear of skin, of a kindly smell, pure complexion, good temperature, wholesom and moderat diet, much sleep, little anger, neither too idle nor too toiling, no wine bibber, no eater of hot spices, no ordinary wanton, and void of all diseases; such a nurse is sooner wished for then found; yet such a one is to be chosen either for sound children or sick Persons, lest drawing corruption in so fine a meat as milk is, our consumptions be encreased so much the more, by how much poison given with drink is more dangerous.

Asses milk.

The third sort of Consumptions, wherein the flesh accidentally decayeth through exulceration of the lungs and breathing parts, is especially to be cured by Asses milk; for which Cammels milk is unfit, because it is too thin and moist; as also womans milk, because it wholly nourisheth and nothing cleanseth; whereas Asses milk is both meat and medicin, cleansing and nourishing alike, not so thin as to hinder expectoration, not so thick as to cause condensation of the matter putrified, but being of a middle temper and consistence, and consequently most proper for that disease. Neither are all Asses of alike goodness; for a young Asses milk is of the thinnest, an old Asses milk is too thick and dry, but one of a middle age is best for that purpose. Having gotten such a one, every morning (four or five hours before you use her milk) shut her from her foal, and curry her well and clean, lest her skin growing scurvy and foul ill vapours be augmented inwardly for want of expiration: then feed her with grinded malt, straw-dryed, mingled

led with a little ſweet fennel ſeed, aniſeed, or carraway ſeed, which ſhe will eat with great pleaſure, and digeſt into a ſweet and wholeſome blood: an hour after that, milk her as neer the patient as conveniently you can, that he may drink her milk ere the air hath altered it, for if it be once cold it is never wholeſome; this is to be done twiſe a day, morning and evening upon an empty ſtomach, neither eating nor drinking ought after it for two hours; you may ſweeten it alſo with ſugar-candy, ſugar of roſes, or fine maiden hony, and it will be the more effectual. Aſſoon as the Aſs is milked, turn her and her foal into fine leaze, wherein ſtore of Cowslaps, Trifoil, Cinqfoil, Elecampana, Burnet Filipendula, Mead-tanſy, Horſetail, Plantain, Lambs-tongue, Scabiouſe, and Lung-wort groweth. In winter feed her with the ſweeteſt hay growing in the fineſt and beſt meddows If Aſſes milk cannot be conveniently obtained for the Lung-conſumption, nor womens milk for the Liver-conſumption before ſpecified, uſe the milk of a meetly young reddiſh and ſound Cow, feeding in the like leaze or upon the ſweeteſt hay: but beware (as commonly fools do not) that you feed them not with new and much leſs with ſoure grains; for it maketh their milk ſtrong, windy, and unwholeſome, eſpecially for ſuch as be weak and much conſumed; likewiſe remember to rub and ſtroke down your Cow every morning, and her milk will be both ſweeter and more nouriſhing. Thus much of Milk, what it is, how it is made; for whom and for what diſeaſes it is convenient, how it is to be prepared and uſed, how many kinds thereof are wholeſome for mans body, what milk is fitteſt for ſound men, and what for them that be ſick: ſo there reſteth no more but to wonder at *Plinies* credulity, who as conſtantly (upon hear-ſay) avoucheth, mares feeding neer the river

Aſtaces

Plin l.2. c.67. Card.lib.1. de rer var. *Aſtaces in Pontus* to give all black Milk; as *Cardan* reporteth blew ſnows to be common near the Straits of *Magellane*.

CHAP. XV.

Of Butter, Cream, Curds, Cheeſs, and Whey.

THe milks of horned beaſts (as Cows, Ewes and Goats) do conſiſt of three ſubſtances; *Cream*, *Curds* and *Whey*.

Of Cream.

The firſt(being compared to the reſt)is hot and unctuous; the ſecond flegmatick and viſcous; The third of a middle nature. Again there be two ſorts of Cream; one natural called the flour of raw milk, gathered of the milk without fire, after it hath ſtood in a cold place: the other called the flour or cream of ſodden milk, or clouted Cream; gathered from it after it hath been thickned upon a ſoft fire. Raw cream how ſweet ſoever it ſeemeth to wanton ſtomacks, yet it weakneth concoction, hindereth retention, and is more hard of digeſtion then any milk. Sodden and boild cream (ſuch as we uſe in Tarts, Fools and Cuſtards) is leſs offenſive to the ſtomach, and of better nouriſhment; yet we do ill in eating it laſt, when the lightneſs and unctuoſity of it ſheweth that it ought to be eaten firſt.

Butter.

Butter (not undeſervedly termed the Flemmins Triacle) is by labouring and churming made of both ſorts of cream; ſo that as milk is nothing but blood twiſe con-

concocted, so Butter is nothing but Cream twice laboured. *Pliny* sheweth the true making of it, which I need not to repeat, because it nothing, or very little differeth from ours: Only I wonder with him, that *Africa*, and other Barbarous Countreys esteem it a Gentlemans dish, when here and in *Holland*, and in all the Northern Regions, it is the chief food of the poorer sort. For go from the elevation of 52 to 84 of the North pole, you shall every where find such store of good butter, as no where the like, no not in *Parma* nor *Placentia*, nor *Holland* it self, whence so much Butter and Cheese is dispersed through the whole world. In *Iceland* they make such a quantity, that having neither earthen Vessels nor Cask enough to keep it in, they make Chests of Firr, thirty or forty foot long, and five foot square, filling them yearly with salt butter, which they bury in the ground till they have occasion to use it.

Lib. 28 c. 9.

O'ausl. 13. sept. gent.

Butter is hot and moist, of gross nourishment, softning rather then corroborating the stomack, hastning meat into the belly before it be concocted, rhumatick, and easily converted into oily fumes, which greatly annoy both throat and head. It is ill for the stomack-rhume and all fluxes either of bloud-humors or seed; and in truth it is rather to be used as Sawce and Physick, then as meat to feed upon. It is best at breakfast, tollerable in the beginning of dinner; but at supper no way good, because it hindreth sleep, and sendeth up unpleasant vapours to anoy the brain, according to the old Proverb, *Butter is Gold in the morning, Silver at noon, and Lead at night.* It is also best for children whilst they are growing, and for old men when they are declining; but very unwholsom betwixt those two ages, because through the heat of young sto-

macks, it is forthwith converted into choler. Weak ſtomacks are to eſchue all fat, oily, and buttered meats, eſpecially when they ſwim in butter; for naturally butter ſwimeth aloft, and conſequently hindreth the ſtomacks cloſing, whereby concoction is foreſlowed, and many ill accidents produced to the whole body. The Dutchmen have a by-Verſe amongſt them to this effect:

Eat Butter firſt, and eat it laſt,
And live till a hundred years be paſt.

And *Paracelſus* in his Book *de Tartaro*, thinketh the Netherlanders to be more free of the ſtone then other Nations, becauſe their chiefeſt food is butter; wherein the ſilly Alchymiſt was not a little miſtaken, for no people in the world are more ſubject to that diſeaſe, as the number and excellency of ſtone-cutters in that Country may plainly prove. And if butter be leſs offenſive, and more nouriſhing to them then better meat, it is to be imputed either to a natural affection unto it, infuſed (as it were) with their parents ſeed, or elſe to a long cuſtom, which is (as before I noted) another nature. And verily their natural love unto that meat of all others, appeareth in this: for that as Engliſh people, when the Bride comes from Church, are wont to caſt wheat upon her head, and the Grecians to anoint the doore-poſts with fat lard; ſo when their Brides and Bridegrooms return homeward from Church, one preſents them (as preſaging plenty and abundance of all good things) with a pot of butter, which they eſteem the foundation (though a ſlippery foundation) of their lives. The fatteſt butter is made of ſheeps milk, the ſtrongeſt

Plut. l. 28. c. 9.

strongest of goats milk, but the best and most of Cows milk, which caused it of the Grecians to be called *Butyros*. It were tedious and impertinent to shew how many and necessary uses it hath in Surgery and Physick, considering that here we are only to describe(as we have done) what nourishment it giveth, not what it worketh against diseases.

Of Curds and Cheese.

As there hath mention been made of two sorts of Cream, so now also I must write of two sorts of *Curds*, the one fresh, without salt or runnet, the other mingled with the one or both: Now if the Butter be at Market when the Curds or Cheese is prest at home, then are they both utterly unwholsom, clamming the stomack, stopping the veins and passages, speedily breeding the stone, and many mischiefs; but if they be equally mingled with the butterish part, then the Cheese made thereof is wholsom, unless age or ill-housewifery hath made it bad: For new, sweet, and fresh Cheese, nourisheth plentifully; middle-aged Cheese nourisheth strongly, but old and dry Cheese hurteth dangerously: for it stayeth siege, stoppeth the Liver, engendereth choler, melancholy, and the stone, lieth long in the stomack undigested, procureth thirst, maketh a stinking breath, and a scurvy skin: Whereupon *Galen* and *Isaac* have very well noted, That as we may feed liberally of ruin Cheese, and more liberally of fresh Cheese, so we are not to taste any further of old and hard Cheese, then to close up the mouth of our stomacks after meat. 6 de alim fac. Isa. de diæt. pt. 2.

Concerning the differences of Cheese in substance: Good Cheese is neither too soft nor too hard, too close, nor yet spongy, too clammy, nor yet crumbling, too salt, nor yet unsavory, too dry, nor yet weeping, pleasantly, not strongly smelling, easily melting in the

mouth, and never burning as it is toſted at the fire. Likewiſe Cheeſe made of Ews milk is ſooneſt digeſted, that of Cowes milk is more nouriſhing, but Cheeſe made of Goats milk is moſt nouriſhing of all, being eaten whilſt it is new and ſoft, for it quickly waxeth dry, earthly, and crumbling. The Weſtern *Goths*, to prevent the dryneſs of Cheeſe, make them ſo big, that two ſtrong men with leavers can ſcarce move one of them; which alſo cauſeth the *Parmiſans* to be ſo big, and alſo them of *Placentia*, which *Bernardinus Scaccus* in his Annals of *Trent*, preferreth before the *Parmiſans*: But was not that a great Cheeſe think you, wherewith *Zoroaſter* lived in the Wilderneſs twenty years together, without any other meat? or rather was it not moſt cunningly made or preſerved, when at twenty years end it did eat as ſoft as at the firſt day? Which though ſome do think impoſſible, yet the *Parmiſan* of *Italy* will prove it true, by age waxing mellower and ſofter, and more pleaſant of taſte, digeſting whatſoever went before it, yet it ſelf not heavy of digeſtion. Our *Eſſex* Cheeſe being well handled, would in my judgement come next unto it, eſpecially if Goats were as plentifull there as ſheep, that there might be a proportion betwixt the three milks, without which it is folly to attempt the like. Now whereas the Placentians and Parmians add Aſſes milk, and Mares milk, and alſo Camels milk (when they can get it) to the making of their Cheeſe, it is not for the Curds ſake (becauſe they yield no hard Curd) but for the butteriſh part that is taken out of them: for indeed the butter made of them is moſt thin, liquid, moiſt and penetrating, whereby ſuch a ſuppleing is procured, that their Cheeſes do rather ripen then dry with long lying.

L. 3. Trid. hiſt.

Plin. l. 11. c. 42

Plin. l. 11. c. 41

'The Iriſh men, like to *Plinies* Barbarians, have not yet

'yet so much wit as to make Cheese of Milk; and our 'Welshmen want cunnning to make it well. French 'Cheese in P*linies* time tasted like a medicine; but 'now the Angelots of *Normandy* are counted restora- 'tive; which many of our Gentlewomen (and especi- 'ally a Niece of mine own) have so well counterfeited, 'that they excell their first pattern. *Spain* hath for- 'gotten the art of Cheese making; and *Portugal* makes 'them but indifferently well, though sometimes the best 'in the world were made at *Cuna*, near to *Cape Vincent*, 'where they also made Cheeses of 1000 *l.* weight 'apiece.

Plin. l. 11. c. 42

Plin. loco citato.

Strab. l. 3. Plin. l. 11.

As for our Country Cheeses, *Banbury* and *Cheshire* yields the most, and are best; to which the *Holland* Cheeses might be justly compared, if their makers could but soberly put in salt.

As for Butter milk and Whey, I leave them to my Treatise of drinks, because they are of a thinner substance, than that conveniently and properly they may be numbred and accounted amongst Meats. Now a word or two of Eggs, and then to our variable and no less profitable Discourse of Fishes.

CHAP.

CHAP. XVI.

Of EGGS and BLOUD.

Plin.l.4.c.13. AS the Oonians live only of Eggs and Oatmeal, so the Ægyptians for a great while durst not eat Eggs,

Polid.Vir. l.3. c.5.de rar. inv. because they are unperfect or liquid flesh; neither did they eat a long time any Milk, because it is but discoloured bloud: Certain Grecians abstained from them,

Alex.Aphr.l.2 problem. 84. because they resemble a little world; for the shell of them is like the earth, cold and dry; the white is like to water, cold and moist; the fome or froth in the white, resembleth aire, which is warm and moist; the yolk agreeth with the fire, which is hot and dry. But to omit such frivolous reasons, let us not doubt but an Egg is a lawfull and wholsom meat, tempered so excellently well by nature it self, that it must needs be accounted one of the best nourishments, being eaten white and all; For they which eat only the yolk (as many do in a conceit to nourish more plentifully) fall into many hot and dangerous diseases, unless they have a very cold liver, and watrish bloud. Contrariwise the whites of Eggs are so

9 cap. 3. cold, that spongy wood being thoroughly overlaid with them, will hardly, or not at all be burnt in a glowing fire. Both being taken together, do so qualifie one another, that generally they agree with all stomacks, or at the least offend none, if we chuse them that be best, and prepare them well after they be chosen. Now all Eggs being potential creatures, no doubt but they are of like substance and temper with that which in time they shall be made. Wherefore as the flesh of Pheasants, Part-

ridges,

ridges, and Hens be of best juice, temper, quality, nourishment and digestion, so likewise their Eggs are wholsomest of all others. Contrariwise, as the Greek Proverb saith, *Like Crow, like Egg.* Neither can we imagine how any Egg should be wholsom, proceeding from an unwholsom or distempered creature. Wherefore we condemn (in the way of comparison) all Eggs of Turkies, Peacocks, Geese, Ducks, and all water-fowl, preferring Hens Eggs before all other, because they are a most usual, familiar, and temperate meat.

What kind of Eggs be best.

In the choice of good Eggs observe these lessons,

First, That they be rather Pullets Eggs then laid by an old Hen.

Secondly, That they be not self-begotten, but gotten by the Cock upon the Hen.

Thirdly, That they be new, white, and long: For such Eggs nourish plentifully and quickly, clear the voice and breast, strengthen the stomack, recover men out of consumptions, and encrease nature so much, that in continuance of time they make us wantons. They nourish quickly, because they are nothing but liquid flesh: They nourish much, because their heat and moisture is proportionable unto ours: They are wholsomest in the morning, because they are then newest. They are best in winter, because Hens are then fattest, strongest, and best relished; they are worst in summer, because Hens feed then upon flies, snails, cadlocks, and many ill weeds, which rather scoures then nourishes their bodies: They are best being eaten alone, because being mingled with orher meat, they corrupt in the stomack, filling many mens faces full of pimples, morphues, and freckles. They are ill for young children (especially being often eaten) for that their hot bodies turn them into over-hot nourishment,

Schol. Salem. & Horat. Serm. lib. 2. Satyr. 4.

Rha. 4 ad Alm.

nouriſhment, whence itch, ſcabs, inflammations, and corruptions do ariſe. They are alſo as bad for old men, becauſe they are hardly digeſted of a cold ſtomack; fitteſt they are for temperate young perſons, and ſuch as are conſumed without any notable fever.

Concerning the nature of other Birds Eggs, beſides Hens. *Epenætus* extolleth Peacocks Eggs before all other, and then the Eggs of Berganders, and laſtly of Pheſants, Partridges, and Turkies, whoſe judgement I would have throughly confuted, had not daily experience, and *Antonius Gaza* his arguments done it already. And verily whoſoever will taſte other eggs then which daily we uſe, ſhall find none void of a ſtrong ſavour and bad reliſh, ſaving the eggs of Pheſants, Partridges, Berganders, Oſtriches, Turkies, Ducks and Geeſe, though the three laſt named be bad enough. Yet if Ducks eggs be hatched under a Hen, they eat more ſweetly, and Gooſe eggs alſo hatched under them, are thought by *Simeon Sethi* no unwholſom meat. Pigeons eggs are exceeding hot, and of ill taſte, hardly hardning by long ſeething. The eggs of Sparrows encreaſe luſt, ſtrengthen the heart, and nouriſh abundantly: As for the eggs of other birds, great and ſmall, howſoever they are eaten (as *Rhaſis* ſaith) in the way of medicine, yet they give either none or no good nouriſhment. But Hens eggs are ſo temperate and nouriſhing, that *Galen* himſelf in certain continual fevers, gave them uſually to his Patients to reſtore ſpirits,: and not without reaſon, being of ſo fine a ſubſtance, and freed in a manner from all hurtfulneſs; for they moiſten us in fever Hecticks, they nouriſh us in conſumptions, they ſtrengthen us in fluxes, they bridle ſharp humors when they gripe us, reſtore ſpirits in weakneſs of heart, they ſpeedily paſs from a clean ſtomack, neither are they forbidden in a ſtrait

Athen. l. 3. c. 7.

Avicenna & Albertus.

4. Ad Almans.

12 de meth. med.

ſtrait and thin diet, did they not nouriſh overſoon. *Geſner* ſheweth a good reaſon, why new white and long eggs be the beſt of all other. Firſt, becauſe new eggs are ever full, but old eggs loſe every day ſomewhat of their ſubſtance, and in the end waxing addle ſtink like urine, whereupon they were called of the Latins *Ova urinæ*. Secondly, the whiteſt eggs have the paleſt yolks, and moſt thin, fine, little bloody ſtrings ſwiming upon them. Thirdly, the longeſt eggs are commonly cock-eggs, and therefore of better nouriſhment. Some eggs are almoſt all yolk and no white, yea ſome have two yolks in them, others have in a manner no yolk at all, or (at the moſt) nothing proportionable: the former ſort nouriſh moſt, the other are fitteſt for hot ſtomacks. lib 2. de avib.

The dreſsing of Eggs.

Concerning the preparation of them, a rare egg any way dreſt is lighteſt of digeſtion, a hard egg is moſt rebellious, an egg betwixt both is of ſtrongeſt nouriſhment. *Braſſavola* reporteth a Monk to have been made ſo coſtiff with hard eggs, that no art was available to give him on ſtool. Furthermore all hard eggs, eſpecially hardened by frying, get from the fire a ſmoky and hot nature, and from the frying-pan and burnt butter a maligne quality, not onely as offenſſive to the ſtomack as rotten eggs, but alſo ſending up bad vapours to the brain and heart. Eggs potcht into water or verjuce are fitteſt for hot complexions, or men diſtempered with agues; ſodden rare in the ſhell they are ſooneſt converted into blood; but being rare-roaſted in embers they make thickeſt and ſtrongeſt blood, and are fitteſt for weak, cold and watriſh ſtomachs. Thus much of Birds eggs, which in a little quantity nouriſh much, and are called of *Ficinus*, the quinteſcence of fleſh; be- Avic. Fen. 1. tract: 1. cap. 8. Lib. de ſan tu:

cause they yeild so speedy and fine nourishment.

Now it resteth to discourse something of Tortesses eggs, which be not poisonable nor hurtful (as the eggs of Snakes, Lizards, and Chamæleons) but very fit to nourish men in hot agues, when all birds eggs may be suspected of inflaming the blood; for they are of a more flegmatick nature, tempering hot humours, procuring sleep to the watchful, moisture to the dryed person, and inspiring as it were a second life, to such as seem desperately consumed of hot fevers Sir *Wil. Pelham* (that worthy & valiant Knight) kept them in his garden at the *Minories* by the Tower of *London*, where I wondred much at the beast and more at her eggs: for contrary to the nature of hens eggs, the most spotted were the best, and the hardest of shell the best likewise; and they are worst when they are newest, best when they are three months old.

Pisanel de esc. & potul.

Last of all, as touching that question made by *Plutack*, and disputed of him more wittily then wisely of either side, *Whether the Hen or the Egg be first in nature*, I omit it as a foolish and superfluous doubt, sith common sence and reason telleth us, that the perfecter creatures were first made, and the whole is more ancient then that which is gotten of the whole.

Isym. 2. quæ. 3.

Of Blood.

Blood being the charet-man or coacher of life, was expresly forbidden the *Israelites*, though it were but the blood of beasts, partly because they were naturally given to be revengeful and cruel hearted, partly also because no blood is much nourishing out of the body, albeit in the body it is the onely matter of true nourishment: Nevertheless the *Laconians* black broth, so highly commended of *Dionysius*, was made of kidds blood sodden with water, vinegar and salt; yea the *Bisalta* of

Levit. 7.

Cæl. lib. 13. cap. 2. A. L.

Scythia

Scythia make pottage of horses blood & milk, accounting it their best and strongest meat. Also in *Ægira* Bulls blood is so far from being poisonable (as it is in all other places) that it is held both delicate and restorative; so likewise is the blood of a Mare that was never covered; for if she once have taken horse her bloud is dangerous. Virgil. 3. Geo. Guag. in Tart.

Drusus the Tribune purposing to accuse *Quintus Cæpio* of giving him poison, drank Goats blood a good while before, whereby he waxed so pale and colourless, that many indeed suspected him to have been poisoned by *Cæpio*: whereby it is manifest, that bloud hath been a very ancient nourishment, and not lately devised by our country pudding writes, or curious sawce makers, as *Iason Pratensis* and other foolish dietists have imagined. Nay (which is more) not onely the blood of beasts hath been given for meat, but also the blood of men and striplings hath been drunk for a restorative; yea in *Rome* (the seat and nurse of all inhumanity) Physicians did prescribe their patients the blood of Wrestlers, causing them to suck it warm breathing and spinning out of their veins, drawing into their corrupt bodies a sound mans life, and sucking that in with both lips, which a dogg is not suffered to lick with his tongue; yea they were not ashamed to prescribe them a meat made of mans marrow and infants brains. The Grecians afterwards were as bold and impious as the Romans, tasting of every inward and outward part of mans body, not leaving the nails unprosecuted. But of all other I wonder most at *Marsilius Ficinus*, a most famous Scholer and accounted for a good Catholick, who hath thus written of the use of mans blood. No doubt (saith he) the milk of a young and sound woman is very restorative for old men, but the liquor of mans blood is far better; which old women-witches knowing to be true, they get young Pl. l. 28. cap. 9.

Marsil. Fic. de. studiosorum vit. l. b. 2. cap. 14.

children unto them, and prick or wound them, and ſuck their blood to preſerve their own health and life. And why may not then old men (I pray you) for a need, ſuck likewiſe the blood of a young man or maid, which is merry, luſty, ſound, and willing to ſpare ſome of his ſuperfluous blood for another mans life? wherefore I adviſe them to ſuck an ounce or two of blood, faſting, out of the veine of the left arm, at a little orifice, towards the full of the moon, drinking preſently upon it ſome wine and ſugar, *&c.* Which though he proteſteth himſelf to have uttered as a great ſecret (though the Prince of *Abohaly* writ as much before in his Old-mans diet) and to be as lawful as it is helpful in Phyſicks practiſe: yet by his leave I dare again proteſt and prove the contrary; for it is unlawful to gaze upon a mans carcaſe, and is it lawful to eat or drink his blood? what remedy call you that, which is more ſavage and abominable then the grief it ſelf? what law, what reaſon, nay what conjecture found out this canibals diet? well, let it proceed from the *Americans* and *Barbarians*: nay, from the *Grecians*, that were counted civil. Let *Democritus* dream and comment, that ſome diſeaſes are beſt cured with anointing the blood of ſtrangers and malefactors, others with the blood of our friends and kinsfolks; let *Miletus* cure ſore eyes with mens galls; *Artemon* the falling ſickneſs with dead mens ſculls: *Antheus* convulſions with pills made of dead mens brains; *Apollonius* bad gums with dead mens teeth; but far be it from any humane or Chriſtian heart (brag we of this fooliſh invention never ſo much) to ſuck away one anothers life in the blood of young men, wherein *Charles* the 9 King of *France* being but outwardly bathed for his leproſie, died therefore and for other his cruel maſſacres a moſt bloody death: wherefore let us content our ſelves with the blood of

Avic. l. 1. d. c. 3

Plin. l. 28. ca. 1.

geeſe,

geese, swans, hoggs and sheep in our sawce and puddings, which yet are but a gross and fulsome nourishment, unless they meet with a strong and good stomack.

CHAP. XVII.

Of Fish generally, and the difference thereof.

AS amongst Poets there is some called the Coryphæus, or Captain-poet, so fareth it likewise amongst meats. Some prefering fruit as being most ancient, cleanly, naturall, and needing either none or very little preparation. Others extoll flesh, as most sutable to fleshy creatures, and giving most and best nourishment. But the finest feeders and dainty bellies did not delight in flesh with *Hercules*, or in fruit with *Plato* and *Arcesilaus*, but with *Numa* and *Philocrates* in variety of fish; which *Numa* made a law, that no fish without scales nor without finns should be eaten of the people, whereupon I may justly collect and gather, that he was not ignorant of *Moses* law. Also (according to the vain dream of *Gregory* the great Bishop of Rome, and the author of the *Carthusian* order) he put more holines in fish then in flesh, falsly imagining flesh to be a greater motive to lust and lasciviousnes, then the use of fish; which frivolous conceit is before sufficiently confuted in the seventh Chapter, and needeth not to be shaken again in this place. Now I will not deny, that fish is a wholesome meat, if such fish could be alwaies gotten as may sufficiently nourish the body; but now a daies it so falleth out through iniquity of times, or want of providence, or that our Sea-coast and Rivers are more barren of fish then heretofore; that

Pis. de esc. & potul.

Corn. cels. l. 2.

Plut. 4 symp. qu 4.

Lev. 11. v. 9. 10.

that in the Spring time, when we ought to feed on the pureſt and moſt wholeſome nouriſhment, our blood is not cleanſed but corrupted with filthy fiſh, I mean ſalt-herrings, red-herrings, ſprats, Haberdin, and greenfiſh: which are not amiſs for Sailers and Ploughmen, but yet moſt hurtful and dangerous for other perſons. *Gatis* Queen of *Syria* made a Law, that no meal ſhould paſs through the year, without fiſh: which if it were as firmly made and executed in *England*, no doubt much fleſh would be ſpared, and Navigation and fiſher men maintained through the land: neither ſhould we need to imitate *Gregory* the Lent-maker, perſwading men to eat only fiſh at that time, when it is moſt out of ſeaſon, moſt hardly gotten, and moſt hurtfull to the bodies of moſt men. Alſo in high *Germany* there is both fiſh and fleſh continually ſet upon the table, that every mans appetite, humour and complexion, may have that which is fitteſt for it: in which Country though no Lent be obſerved (except of a few Catholicks) yet is there abundance of fleſh, all the year long, reſtraint being onely made in Spring time of killing that which is young.

Athen l. 8. c. 6. Cælius lib. 23. & 5. antiq. lect.

Differences of Fiſh in kind.

Concerning the kinds of Fiſhes, Pliny maketh a hundred threeſcore and ſeventeen ſeveral ſorts of them, whereof ſome being never ſeen nor known of in our Country, it were but folly to repeat them. As for them which we have and feed on in *England*, they are either ſcaled, as *Sturgian*, *ſalmon*, *grailings*, *ſhuins*, *carps*, *breams*, *baſe*, *mullet*, *barbel*, *pike*, *luce*, *perch*, *ruffs*, *herrings*, *ſprats*, *pilchers*, *roch*, *ſhads*, *dorry*, *gudgin*, *and umbers*; or ſhell'd, as *ſcallopes*, *oiſters*, *muſtles*, *cockles*, *periwinckles*; or cruſted over, as *crabs*, *lobſters*, *crevifſes*, *ſhrimps*; or neither ſcalld, ſhell'd, nor cruſted: as *Tunny*, *ling*, *cod*, *hake*, *haberdine*, *haddock*, *ſeal*, *conger*, *lam-*

lib. 32. nat hiſt. cap. 11.

preyes,

preyes, lamperns, eeles, plaise, turbut, flounder, skate, thorneback, maides, sole, curs, gildpoles, smelts, cuttles, sleeves, pouts, dogfish, poulps, yards, mackrels, troutes, tenches, cooks, whitings, gournards, and rochets: To which also we may add, *Sticklebacks and minoes, and spirlings, and anchovaes*, because they are also neither scaled, crusted, nor defended with shells.

As for the goodness or badness of fish, it is lessened or encreased upon three causes; the place they live, in the meat they feed on, and their manner of dressing or preparation. Concerning the first, some live in the Sea, some in Rivers, some in Ponds, some in Fenny-creeks and meers.

Difference of Fish in respect of place.

Sea-fish as it is of all other the sweetest, so likewise the least hurtfull; for albeit they are of a thicker and more fleshy substance, yet their flesh is most light and easie of concoction, insomuch that *Zeno* and *Crato* (two notable Physians in *Plutarcks* time) commended them above all other to their sick patients, and not without desert; for as the Sea-aire is purest of all other, because it is most tossed and purified with winds, so the water thereof is most laboured, and nourisheth for us the wholesomest and lightest meat; lightest, because continual exercise consumeth the Sea-fishes superfluities; wholesomest, because the salt water (like to buck-lye) washeth away their inward filth and uncleanes. Of Sea fish those are best, which live not in a calm and muddy Sea, tossed neither with tides nor windes; for there they wax nought for want of exercise; but they which live in a working Sea, whose next continent is clean, gravelly, sandy, or rocky, running towards the North-east wind, must needs be of a pure and wholesome nourishment, less moist and clammy then the others, easier also

Plut. 4. symp. 4. quest.

Gal. 3. de alim. fac.

of

of concoction, sooner turn'd into blood, and every way fitter for mans body. This is the cause why the Oritæ and Northern-people live as wel with fish alone, as we do here with such variety of flesh; even I say the goodness, lightness, and wholesomness of their fish, which is not brought unto us till it be either so stincking or salt, that all their goodness is gone or dryed up.

Plin. lib. 7. c. 2. & lib. 16. ca. 1.

River-Fish likewise are most wholesome and light, when they swim in rocky, sandy, or gravel'd Rivers, runing Northward or Eastward, and the higher they swim up, the better they are: Contrariwise, those which abide in slow, short, and muddy Rivers, are not onely of an excremental and corrupt juice, but also of a bad smell and ill taste.

Pond-fish is soon fatted through abundance of meat and want of exercise; but they are nothing so sweet as River-fish, unless they have been kept in some River to scoure themselves, especially when they live in little standing ponds, not fed with continual springs, nor refreshed from some River or Sea with fresh water.

Fenny-fish of all other is most slimy, excremental, unsavory, last digested, and soonest corrupted; having neither free aire, nor sweet water, nor good food to help or better themselves; such are the fish of that lake in *Armenia*, where all the fish be black and deadly: and albeit our English meers be not so bad, yet verily their fish is bad enough, especially to stomachs of other Conntries, unacquainted with such muddy and unwholsome meats.

Plin. l. 31. ca. 2.

Differences of Fish in respect of their feeding.

Concerning the meats which fishes feed on; some feed upon salt and saltish mud (as neer *Leptis* in *Africa*, and in *Eubœa*, and about *Dyrrhachium*) which maketh their flesh as salt as brine, and altogether unwholesome for

Plin. l. 32. ca. 2.

most

moſt ſtomacks: Others upon bitter weeds and roots, which maketh them as bitter as gall, of which though we have none in our Seas or Rivers, yet in the Iſland of *Pene* and *Clazomene* they are very common: Alſo (if *Pliny* may be credited) about *Cephalenia*, *Anipelos*, *Paros* and the *Delian* rocks, fiſh are not only of a ſweet taſte, but alſo of an aromatical ſmell: whether it is by eating of ſweet roots, or devouring of amber and ambre-grice. Some alſo feed and fat themſelves neer to the common-ſewers, ſincks, chanels and draughts of great Cities; whoſe chiefeſt meat is either carrion or dung; whereas indeed the proper meat for fiſh, is either flies, frogs, graſhoppers, young fry and ſpawne, and chiefly certain wholſom roots, herbs, and weeds, growing in the bottom or ſides of Seas and Rivers. *Cæſar*, *Craſus*, and *Curius* fed them with livers and fleſh; ſo alſo did the *Hieropolitans* in *Venus* lake. In *Champagny* they fed them with bread; yea *Vidius Pollio* fed them with his condemned Slaves, to make them the more fat and pleaſant in taſte. But neither they that are fed with men, nor with garbage or carrion, nor with citty-filth, nor with any thing we can deviſe, are ſo truely ſweet, wholſome, and pleaſant, as they which in good Seas and Rivers feed themſelves, enjoying both the benefit of freſh aire, agreeable water, and meat cor reſpondent to their own nature.

Plin. l. 32. c. 2.

Plin. li. 32. c. 2.

Suet in vita Severi.

Difference of Fiſh in reſpect of preparation.

Concerning their difference of goodneſs in preparation: I muſt needs agree with *Diocles*, who being asked, *whether were the better fiſh, a Pike or a Conger*; That (ſaid he) ſodden, and this broild; ſhewing us thereby, that all flaggy, ſlimy, and moiſt fiſh, (as Eeles, Congers, Lampreys, Oiſters, Cockles, Muſtles, and Scallopes) are beſt broild, roſted, or bakt; but all other fiſh of a firm ſubſtance and drier conſtitution is rather to be ſod-

Athen. l. 8 c 6.

den, as the most part of fish before named.

Last of all, we are to consider what fish we should chiefly choose; namely the best grown, the fatteſt, and the newest.

How to chuse the best Fish.

The best grown, sheweth that it is healthy and hath not been sick, which made *Philoxenus* the Poet at *Dio-*
Athen.l.8.c.3 *nisius* table, to request him to send for *Æsculapius* Priest to cure the little barbles that were served in at the lower Mess, where he sat. If a fish be fat, it is ever young: if it be new it is ever sweet; if it be fed in muddy or filthy water, keep it not till the next day, for it soon corrupteth; but if it be taken out of clean feeding, it will keep the longer.

Rules to be observed in the eating of fish.

Sodden fish or broild fish, is presently to be eaten hot; for being kept cold after it but one day (unless it be covered with wine pickle or vinegar) it is corrupted by the aire in such sort, that sometimes (like to poison-full mushroms) it strangleth the eaters: also fish coming out of a pan is not to be covered with a platter, lest the vapour congeled in the platter drop down again upon the fish; whereby that fish which might else have nourish ed: will either cause vomiting or scouring, or else corrupt within the veins.

Finally, whosoever intendeth to eat a fish dinner, let him not heat his body first with exercise, least the juice of his meat(being too soon drawn by the liver) corrupt the whole mass of blood; and let no fish be sodden or eaten without salt,pepper, wine, onions, or hot spices; for all fish (compared with flesh) is cold and moist, of little nourishment, engendring watrish and thinn blood. And if any shall think that becaus Crabs,Skate, Cockles,and Oisters procure lust, therefore they are likewise

of

of great nouriſhment. The argument is denied; for though they blow up the body with wine, and make good ſtore of ſharp nature, which tickleth and inciteth us to venery; yet that ſeed is unfruitful, and that luſt wanteth ſufficiency, becauſe it cometh not from plenty of natural ſeed, but from an itching quality of that which is unnatural. Thus much generally of fiſh, in the way of a Preface; now let us ſpeak particularly of every fiſh eaten, or taken by us in this Iſland.

CHAP. XVIII.

Of SEA-FISH.

SEa-fiſh, may be called that ſort of fiſh, which chiefly liveth, feedeth, breedeth, and is taken in ſalt water; of which I will write according to the letters of the Alphabet, that every man may readily find out the fiſhes name, whoſe nature or goodneſs he deſires to know of.

Encraſicholi.

Anchovaes are but the Sea-minoes of *Provence* and *Sardinia*; which being poudred with ſalt, wine-vinegar and origanum, and ſo put up into little barrels, are carried into all *Greece*, and there eſteemed for a moſt dainty meat. It ſeemeth that the people of thoſe hot Countries are very often diſtempered and diſtaſted of their meat; wherefore to recover their appetite they feed upon Anchovaes, or rather taſte one or two of them; whereby not onely to them, but alſo to us appetite is reſtored: I could wiſh that the old manner of bar- [A]

relling them up with origanum, salt and and wine-vinegar were observed; but now they taste onely of salt, and are nothing so pleasant as they were wont to be: They are fittest for stomachs oppressed with fleam, for they will cut, ripen, and digest it, and warm the stomack exceeding well; they are of little nourishment, but light enough if they were not so over-salted; they are best drest with oil, vinegar, pepper, and dryed origanum, and they must be freed from their outward skin & the ridge-bone & be washt in wine, before they be laid in the dish.

Variatæ. Alburni marini.

[B] *Bleaks* of the Sea, or Sea-bleaks, called of Dr *Cajus Variatæ*, or Sea-cameleons (because they are never of one colour, but change with every light and object, like to changeable silk) are as sound, firm and wholesome as any Carp; there be great plenty of them in our Southern Seas, betwixt *Rye* and *Exceter*, and they are best sodden, because they are so fine and so firm a meat.

Abramides marinæ.

Breams of the Sea, be of a white and solid substance, good juice, most easie digestion and good nourishment.

Piscis Capellanus. Asellus medius.

[C] *Cod-fish* is a great Sea-whiting, called also a Keeling or Melwel; of a tender flesh but not fully so dry and firm as the Whiting is: Cods have a bladder in them full of eggs or spawne, which the Northern men call the kelk, and esteem it a very dainty meat; they have also a thick and gluish substance at the end of their stomach called a sowne, more pleasant in eating then good of nourishment; for the tougheſt fish-glue is made of that. Of all parts of the fresh Cod, the head, lips, and palate is preferred, being a very light though a slimy meat

Pectines. Pectunculi.

Cocks and *Cockles* are commended by *Scribonius Largus*, for strengthening the stomack. *Pliny* saith they

lib. 32. cap. 7.

encreaſe fleſh, but certain it is that they encreaſe luſt; for they themſelves are ſo hot of nature, that they leap and fly above water like an arrow, in the ſommer nights to be cooled by the air, *Alexander Benedictus* reporteth, that ſome with eating too many Cockles have become ſtark fools. Their broth looſneth the body, but their fleſh ſtaies it. *Galen* commends them for a good meat, but dangerous to them that are ſubject to the ſtone or falling ſickneſs. The beſt Cockles keep in ſandy ſeas, which maketh the Purbeck and Selſey Cockles ſo highly eſteemed; they are beſt in the month of May, for then are they fulleſt, luſtieſt, and cleaneſt of gravel. To avoid their gravel, keep them in ſalt water or brine a whole day before you eat them, and if you ſhift them into freſh water or brine when the tide is comming, they will open themſelves, and ſpue out all their gravel and filthineſs. Chuſe the greateſt and the whiteſt of them, and of al ſhell fiſh, they are beſt broild in a frying pan, neither are they ill being ſod in water with ſalt, pepper, parſly, dried mints, and cinamon, after the French faſhion.

Plin. l 9. c. 29.

3. de ſimp. fac.

Conger.

Conger is nothing but a ſea-eele of a white ſweet and fatty fleſh: little Congers are taken in great plenty in the Severn, betwixt *Gloceſter* and *Tewkesbury*, but the great ones keep onely in the ſalt ſeas, which are whiter-fleſht, and more tender; they feed (as eels do) upon fat waters at the mouths of rivers running into the ſea: they are hard of digeſtion for moſt ſtomacks, engendring chollicks if they be eaten cold, & leproſies if they be eaten hot after their ſeething. *Philemon* the Comical Poet ſeeing a Conger ſeething in a Cooks-ſhop for divers young Gentlemen, that beſpake it to dinner, ſuddenly ſnacht away the pan wherein it boiled, and ran away with it, the Gentlemen followed and catcht at him like a number of Chickens; whom he had croſſed, and turned, and mocked

Athen. l. 8. c. 6.

vid. l. 18. c. 17. var. lect.

for a great while, till having ſported himſelf enough, he flang down pan and all with theſe words: *O humane folly! how do fooles long for unwholſome meats?* for he thought Conger to be bad enough of its owne nature, but far worſe if it were eaten hot out of the pan. In *England* we do not amiſs firſt to boil it tender in water with ſalt, time, parſly, baies, and hot herbs, then to lay it covered in vinegar, and then to broil it; for ſo is it a meetly good nouriſhment in Sommer, for hot ſtomachs.

Merula.

The *Cook-fiſh*, is ſo called of the ſeamen, becauſe he ſo pleaſantly taſteth when he is well ſod, as though he had ſeaſoned himſelf with ſalt and ſpices. They are very rare, but tender and light of nouriſhment; and there is never ſeen of them paſt one at once, which cauſed the Latins to call them *Merulas*, that is to ſay the Solitarians or Hermits or Blackbirds of the Sea.

Cancri marini.

Crabs of the Sea, be of divers ſorts; ſome ſmooth-cruſted, and ſome rough-caſted as it were, and full of prickles, called *Echinometræ*: The firſt ſort hath the two formoſt clawes very big and long, the other wanteth them; wherefore as they go ſide wiſe, ſo theſe move not themſelves but round about like a ſpiral line: the firſt ſort are alſo very big, or never growing to be of any reaſonable ſiſe. The great ones are called *Paguri*, whereof ſome weigh 10 *l.* weight; furthermore one ſort of the great ones (which is the beſt of all) goeth ſo faſt upon the ſhore, that the Grecians have termed them *Hippeis*, or light horſemen. The little ſort of Crabs is ſofter ſhelld (called *Pinnotheres*) whoſe weakneſs is defended with abundance of wit; for whilſt he is little, he hides himſelf in a little Oiſter, and when he groweth bigger

(yet

(yet is he never ſo bigg as our common crabb) he conveyeth himſelf into a bigger Oiſter; of all ſea-crabbs this is the lighteſt and wholeſomeſt, next unto them are our ordinary crabs, but ſomewhat harder of digeſtion; both of them nouriſh much, and are highly commended, in conſumptions of lungs and ſpittings up of blood, not onely by *Dioſcorides*, *Pliny*, and *Avicen*, but alſo by all writers, eſpecially if Aſſes milk be drunk with them.

As for their manner of preparation, their vents are firſt to be ſtopped with a ſticks end, and then they are to be ſodden in water for ſuch as are coſtiff, or in wine for them which are looſe bellied; ſome ſeeth them in vinegar, water, and ſalt; but *Galen* ſaith that then they are beſt, when they are ſod in that water out of which they were taken; the fuller of eggs the better they are, for the female is preferred. Our great ſea-crabbs (either of the ſmooth or rough kind) full of a yellowiſh red and ſtrong pulp, luſhiſh in taſte, and bought deerly, are of a very hard digeſtion, except they light upon a very ſtrong ſtomach. They alſo over-heat and enflame the body, whereas contrariwiſe the leſſer ſort do cool and moiſten it. The broth of all of them conſume the ſtone, and cureth Quartains being drunk every morning faſting they are beſt in ſeaſon in the ſpring and fall, as alſo at the full of the moon. Gal 9. comp. ſec. loc.

Cuculi marini.

Currs are ſuppoſed by Dr *Cajus* to be all one with our Gurnard; but it ſomewhat differeth, being of a very firm, whitiſh, dry, ſound, and wholeſome fleſh; they are beſt ſodden with ſalt, water, mace, nutmegs, parſly and vinegar.

Sepiæ. vel Lolligines calamariæ.

Cuttles (called alſo ſleeves for their ſhape, and ſcribes for

for their incky humour wherewith they are repleniſhed)
de alim fac. are commended by *Galen* for great nouriſhers; their skins be as ſmooth as any womans, but their fleſh as brawny as any ploughmans, therefore I fear me *Galen* rather commended them upon hear-ſay, then upon any juſt cauſe or true experience; *Apicius*, that great Maſter-cook, makes ſawſages of them with lard and other things; which compoſition I would not have omitted, if it had been worth the penning.

Canis Cetaceus.

[D] *Dog-fiſh* is ſtrong, hard, and of groſe and bad juice:
lib. de affc. int. albeit *Hippocrates* commends it in *Pleureſies*, and alſo in the skin-dropſie or *Anaſarca*. The *Dorry* is very like to a Sea-bream, of moſt excellent taſte, conſtitution, and nouriſhment, being either backt, or ſodden whilſt it is alive in wine, water, ſalt, vinegar, and pennirial.

Muſtelæ.

[E] *Eele-powtes* are beſt in April, May and September; their ſpawne is counted very hurtful, but their fleſh is white, firm, and of good nouriſhment, and their livers moſt ſweet and delicate: ſeeth them as you do a Dorry, and then broil them a little to make them eaſier of digeſtion, or elſe boil them as you do Sturgian, and ſo eat them cold.

Rhombi marini.

[F] *Sea Flounders* are very thick, firm, and yet light of digeſtion, they are exceeding good for aguiſh perſons being well ſod, and for ſome men, being fried in vinegar and butter.

Lucernæ.

[G] *Gilt-heads* or Golden-poles, are very little unlike the Gournard, ſave that it ſeems about the noddle of the head, as though it were all beſprinkled with gold-filings,

it

it is something harder of digestion, as *Galen* writeth.

Cuculi majores.

Gurnards are of two sorts, Swart or Reddish; either of them are within of a white, firm, dry, firm, and wholsome substance; giving our bodies a competent nourishment, being sodden in white wine-vinegar, salt, mace, and onions, or else being sodden onely in wine and then sowced.

Asellus. Islandicus.

Haberdine is nothing but an Island Cod, bigger somewhat then ours, and also firmer. [H]

Asselluli.

Haddocks are little Cods, of light substance, crumbling flesh, and good nourishment in the Sommer time, especially whilst Venison is in season.

Aselluli longi.

Hakes be of the same nature, resembling a Cod in taste, but a Ling in likeness.

Aquila marina.

The *Sea-Hawke* is of hard flesh & slow digestion, as *Galen* avoucheth from *Philotimus* mouth; smelling strong and heavily, not to be eaten without leeks, onions, and garlick 3. de. al. fa c. 31

Haleces.

Herrings are an usual and common meat, coveted as much of the Nobility for variety and wantonesse, as used of poor men for want of other provision: it is one of the Cardinal supporters of our holy Lent, and therefore not to be ill spoken of: yet *Thomas Cogan* (in his Haven of Health) saith that by eating of fresh Herring many fall into fevers, and that Red-herring gives as good nourishment to the body, as resty Bacon. And truly I dare avouch, that new bloat-herrings are little better; and pickeld herrings far worse, though you correct them with never so much vinegar, salt, pepper and oil. As for salt cap. 185.

Herring well watred or qualified in warm milk, they taſte not ill after they are broild, but yet they give none or a bad nouriſhment; ſaving to Ploughmen, Sailers, Souldiers, Mariners, or labouring perſons, to whom groſs and heavy meats are moſt familiar and convenient.

Rhinocerotes. Acus.

Horne-beaks are ever lean (as ſome think) becauſe they are ever fighting; yet are they good and tender, whether they be eaten freſh or poudred. Highly be they commended of *Alexander Benedictus* in the plague time, becauſe they breed no unwholeſome or excremental humours.

Leuciſci marini.

[I] *Javelings* or *Sea-darts* are plentiful in the *Venecian* gulf and all the *Adriatique* Sea, where having taken the young ones, they ſalt them and ſend them to *Conſtantinople* in infinite number for *Anchovaes*; the greater ſort they fry and boil at home, being of a very ſweet and ſoft fleſh.

Miluus marinus.

[K] *Keelings* differ nothing but in name from Cod. The *Sea-Kite*, called of *Pliny Hirundo volans*, the flying Swallow, reſembleth much the flying Herrings ſo plentiful about the *Weſt-Indies*, which finding not proper meat within the waters, flieth after gnats and muskitoes like a ſwallow. Sir *Francis Drake* (whom thankful poſterity will worthily eſteem) did firſt ſhew me one of them dead, and I think he was one of the firſt of our Nation, that did ever eat them; they are of a good taſte, tender fleſh, but ſomewhat aguiſh after the nature of freſh Herrings.

Aſellus.

[L] *Ling* perhaps looks for great extolling, being counted

ed the beefe of the Sea, and ſtanding every fiſh day (as a cold ſupporter) at my Lord Maiors table; yet is it nothing but a long Cod: whereof the greater ſiſed is called Organe Ling, and the other Codling, becauſe it is no longer then a Cod, and yet hath the taſte of Ling: whilſt it is new it is called green-fiſh, when it is ſalted it is called Ling, perhaps of lying, becauſe the longer it lyeth (being conveniently turned, and the Peace-ſtraw often ſhifted wherein it lyeth) the better it is, waxing in the end as yellow as the gold noble, at which time they are worth a noble a piece. They are taken onely in the far Nothern Seas, where the ſweeteſt and biggeſt live; but Codlings are taken in great plenty neer to *Bedwell* in *Northumberland* ſhire.

This Aſellus is alſo by Jul. Scaliger, and Jac. Cujacius rendred ſtock-fiſh, perhaps becauſe like unto the Aſſe, not ſerviceable or fit for uſe til wel beaten.

Locuſtæ marinæ.

Lobſters are of a ſtrong and hard fleſh, and hard of concoction; the belly, clawes and upper parts are moſt tender, the tail parts tough; when they are ſeething their mouth and lower vent ſhould be ſtopped with towe, leſt the liquor being bettered with their juice, they themſelves prove flaſhy and unpleaſant in taſte. As the River Lobſter or Creviſſe ſeemeth (as *Dorion* ſaid) to be made onely for weak ſtomacks; ſo I think theſe are ordained onely for the ſtronger ſort: for I have known many weak perſons venture on them to their great hurt, as contrariwiſe ſound ſtomacks do well digeſt them: *Pliny* ſaith, that in the North-weſt *Indian* Seas there be Lobſters taken of two yards length; whereof we have none, or if we had, yet can they not be ſo wholeſome, for the leaſt is tendreſt, and the middle ſiſed is beſt fleſht; as for the great ones they be old and tough, & will cauſe ſorrow enough before they be well concocted. They come into ſeaſon with the Buck, and go out of ſeaſon when the Doe comes in; alſo in the wane of the moon they

Athen.

lib 9. cap. 3.

they are little worth, and beſt towards and in the full: clove-vinegar and gilly flour-vinegar is their beſt ſawce, and if you butter them after they are well ſodden with ſtore of vinegar and pepper, they will give a ſtrong nouriſhment to an indifferent ſtomack; when their ſpawne lies greateſt in their head, then are they in prime; but when all their ſpawn is out, then is their ſpawn good, and they wax bad.

Lucij.

Luces are properly called Pikes of the Sea; ſo rare in *Spaine*, that they are never ſeen. But our Engliſh Seas, eſpecially which waſh the Southern ſhore, have ſtore of them which are large fat and good. Mr *Huzzy* of *Cookfield* ſent me once a Luce out of *Suſſex* a yard and a half long, which being preſented by me to the Mirror of Chivalry (the Lord *Willoughby* of *Ereſby*) was thought, and truly thought a moſt dainty fiſh; for it eateth more ſweet, tender, and criſper then our river Pikes, and may be eaten of aguiſh perſons, weak ſtomacks, and women in child-bed. Their feed is chiefly upon young fry, and ſpawnes of fiſh: and by continual ſwimming (whereunto they are forced by beating of the ſurges) they become tenderer then our freſh water Pikes, though not ſo fat.

Orbes.

Lumps are of two ſorts, the one as round almoſt as a bowle, the other reſembling the fillets of a Calfe; either of them is deformed, ſhapeleſs and ugly, ſo that my Maides once at *Ipſwich* were afraid to touch it, being flayed they reſemble a ſoft and gellied ſubſtance, whereupon the Hollanders call them *Snot-fiſhes*; I liked not their ſubſtance, taſte, nor qualities, for they were (as they are written of) a curde, raw, and fleagmatick meat, much like to a Thorne-back half ſodden, they are beſt being boiled and pickled like Sturgian, and ſo eaten cold.

Scom-

[M]

Scombri.

Mackrels were in old time in ſuch requeſt, that two gallons of their pickle (called the pickle of good fellows) was ſold for a thouſand pieces of ſilver; but time and experience deſcribed them to be of a thick, clammy and ſuffocating ſubſtance, offenſive to the brain, head, and breſt, though pleaſant in taſte, and acceptable to the ſtomach: Certain it is that they cauſe drouſineſs in the beſt ſtomacks, and apoplexies, or palſies, or lethargies, or dulneſs (at the leaſt) of ſenſe and ſinews to them that be weak. *Tralianus* rightly adviſeth all perſons ſick of fleagmatick diſeaſes, and of ſtoppings, to beware of Mackrels as a moſt dangerous meat: albeit their liver helpeth the jaundies, being ſod in vinegar, and their fleſh ſod in vinegar cureth the ſuffocation of the matrix: they are beſt being ſod in wine-vinegar with mints, parſly, roſemary, and time, and if afterwards they be kept in pickle, made of Rhenniſh wine, ginger, pepper, and dill, they prove a very dainty and no unwholeſome meat; they are worſt of all buttered. The *French* men lay Southernwood upon a gridiron, & them upon the Southernwood, and ſo broil them both upon the fire, baſting them well with wine and butter, and ſo ſerve them in with vinegar, pepper and butter, as hot as can be; by which way no doubt their malignity is much leſſened, and their goodneſs no leſs encreaſed.

Plin. l. 31. c. 8.

Arnol. de vil. nou. com. in Sch. Sal.

Ælianus.

Rajolæ.

Maides are as little and tender Skates, feeding chiefly upon fleſh, livers, and ſpawne of fiſh; whereas other fiſh bring forth eggs, which are in time converted into their parents ſhape; onely Maides Skate and Thorne-back bring forth their young ones without eggs, after the kind of propagation of beaſts: they are very nouriſhing and of good juice, fit for weak ſtomacks, and ſuch as have

through

through wantoneſs ſpoiled themſelves and robbed nature. Boil them in wine water and ſalt, with a ſprig of roſemary, and then eat them with vinegar, pepper, and ſweet butter.

Mugiles marini. Italicè Cephalo.

Sea-Mullets differ little or nothing in ſhape from Barbels, ſaving that they are very little or nothing bearded, and thoſe that have beards, have them onely on the neither lip.

There is ſtore of them in the mouth of the river of
Plin.l.9 cap.8. *Uſk*, and perhaps as many as at *Lateran* in *Province*. They are ſo ſwift, that they often outſwim the lighteſt Ships; which argueth them to be of a light and aeireal ſubſtance: It is ſtrange what is written of this fiſh;
Plin.l.32.c. 7. namely that it ſhould hurt *Venus* game; yea that the very broth of it, or the wine wherein it is ſodden ſhould make a man unable to get, and a woman unable to conceive
L.de Venereis. children. Nay furthermore *Terpſides* avoucheth, that a little of that broth being mingled with hens meat, maketh them barren though never ſo well trodden of the Cock; whereupon he ſaith, The Poets have conſecrated the Sea-Mullets to *Diana*, as being the procurer and preſerver of chaſtity; which if it be true (as I can hardly think it is) then farewell *Paracelſus* his cabaliſtical concluſion, or rather the follies of *Avicen* and many *Arabians*, which give the ſtones, brains, and combs, of moſt laſcivious birds (as Cocks, Pheſants, Partridges, Drakes and Sparrows) to ſtir up luſt and encreaſe ſeed: for the Sea-Mullet is ſo laſcivious, that a thouſand Females ſwim after one Male as ſoon as they have ſpawned, and the Males likewiſe ſtrive as much if they have not choice of Females; yea whereas in a manner all kind of fiſh, ſpawne but once a year; they come (like to ſwine among beaſts) thrice a year at the leaſt; yet are they

(as

(as men say, and as many have written since) abaters of courage, extinguishers of seed, and charmes as it were against conception: Nevertheless sith their flesh is wholesome, white, sweet, and tender, and they feed clean and good, I dare boldly aver them to be much nourishing; being first well sodden in wine, salt, and water, and then either sowced like a Gurnard, or kept in gelly like a Tench, or eaten hot with vinegar and pepper. Of the eggs and blood of this fish mixed with salt (which must not be omitted in this discourse) is also made that which the Italians call Botargo, from the Greek words ὠὰ τάριχα or salted eggs. Plin. 9. c. 17.

Mituli. Chamæ.

Mussels were never in credit, but amongst the poorer sort; till lately the lilly-white Mussel was found out about Romers-wall, as we sail betwixt *Flushing* and *Bergen-up-Zon*, where indeed in the heat of Sommer, they are commonly and much eaten without any offence to the head, liver or stomach; yea my self (whom once twenty Mussels had almost poisoned at *Cambridg*, and who have seen sharp, filthy, and cruel diseases follow the eating of English Mussels) did fill my self with those Mussels of the Low Country, being never a whit distempered with my bold adventure. Dr *Wotton* saith that the least Mussels be ever best, because they are whitest softest, and soonest digested, but the great ones give a stronger and larger nourishment; the red ones are very dangerous, yellow ones are suspected, but the white ones are wholesome and much commended, save unto hot and distempered stomacks: they are best sodden in the water out of which they were taken, which being not obtained, seeth them in water and salt, and a little strong Ale and Vinegar: broild Mussels encrease heat and draught; fryed Mussels do easily corrupt in L de diff. anim.

our

our bodies, and turn to a bad juice. If they be kept in the like pickle, as lately is deviſed by Serjeant *Goodrons* to keep Oiſters in (made of ſea water, wine, vinegar, bayleaves, mints, pepper, ginger, and cinamon) I durſt warrant them as wholeſome, and queſtionleſs more pleaſant then the Oiſter. As for horſe-muſſels they deſerve not the remembrance, ſith neither experience, cuſtome, nor reaſon approveth them a wholeſome meat; nay as *Pliny* ſaith, *Salem viruſque reſipiunt*; they taſte brackiſh and ſtrong, having a hidden poiſon within their fleſh; yet have I ſeen them ordinarily ſold in *Venice*, which maketh me think that ſome Sea and River may have wholeſome ones of that kind, though ours be neither wholeſome nor pleaſant of taſte. They are exceeding bigg in *Spaine* and the Weſt *Indies*; but the greateſt that ever I read of, is that which *Juba* recordeth in his volumes writen to *Cajus* (*Auguſtus* ſon) being as big in compaſs as three pecks.

lib. 32 c. 9.

Plin. l. 32. c. 1

Monachæ.

[N] *Nunfiſhes* were not ſeen in *England* till Sir *Francis Drake* and Mr *Caundiſh* brought them (no man knows out of what Seas) cleaving to the keels of their happy Veſſels. It is a kind of ſhell-fiſh, not winding like a Periwinckle, nor opening his ſhell (as Oiſters, Muſſels, and Cockles do) but creeping out of his craggy cabine, like a ſea-ſnail, but that (as I ſaid) his hole goeth ſtrait inward and windeth not: the face of it is very white, the head is covered as it were with a black vail, like the Nuns of Saint *Bridgets* order, whereof I ſuppoſe it took the name. It feedeth upon ſweet mud ſticking upon Ships ſides whilſt they lye at Anchor, and is as wholeſome and delicate a meat as any Periwinckle.

Oſtreæ.

[O] *Oiſters* do juſtly deſerve a full treatice, being ſo common

mon, and whithall ſo wholeſome a meat; they differ in colour, ſubſtance, and bigneſs; but the beſt are thick, little and round ſheld, not ſlippery nor flaggy through abundance of a gellied humour, but ſhort, firm, and thick of fleſh, riſeing up round like a womans breaſt, being in a manner all belly, and no fins; or at the moſt having very ſhort fins, of a green colour, and liſted about as with a purple haire, which will make them indeed to be juſtly called *Calliblephara*, that is to ſay, *The fair eye lidded Oiſters*; ſuch are our Walfleet and Colcheſter Oiſters; whoſe good relliſh, ſubſtance, and wholeſomeneſs, far exceedeth the Oiſters of *Vsk*, *Pool*, *Southampton*, *Whitſtable*, *Rye*, or any other Port or Haven in *England*. Plin. l. 32. ca. 6.

Thus much concerning the body of Oiſters, now ſomewhat concerning their bigneſs; *Alexander* with his (Friends and Phyſitians wondred to find Oiſters in the *Indian* ſeas a foot long. And in *Plinies* time they marvelled at an Oiſter, which might be divided into three morſels, calling it therefore *Tridacnon* by a peculiar name: but I dare and do truly affirm, that at my eldeſt Brothers marriage, at *Aldham* hall in *Eſſex*, I did ſee a Pelden Oiſter divided into eight good morſels, whoſe ſhell was nothing leſs then that of *Alexanders*; but as the Greek Proverb ſaith, *Goodneſs is not tied to greatneſs, but greatneſs to goodneſs*; wherefore ſith the little round Oiſters be commonly beſt relliſhed, and leſs fulſome, let them be of the greateſt account, eſpecially to be eaten raw, which of all other is thought to be the beſt way. *Galen* ſaith that they are ſomewhat heavy of digeſtion, and engender fleagm; but as he knew not the goodneſs of Engliſh beefe (when he condemned the uſe of all Ox-fleſh) ſo had he tryed the goodneſs of our Oiſters, which *Pliny* maketh the ſecond beſt of the world, Plin. l. 32. ca. 6. *De cib bon. & mal. ſucc.* Loco citato.

world, no doubt he would have given Oisters a better censure. That they are wholesome and to be desired of every man, this may be no small reason, that (almost) every man loves them, Item whereas no flesh or other fish is or can be dangerless being eaten raw, raw Oisters are never offensive to any indifferent stomack. Nay furthermore they settle a wayward appetite and confirm a weak stomack, and give good nourishment to decayed members, either through their owne goodness, or that they are so much desired.

Finally if they were an ill and heavy meat, why were they appointed to be eaten first? which is no new custome brought in by some late Physitian: for one asking *Dromeas* (who lived long before *Athenæus* and *Macrobius* time) whether he liked best, the Feast of *Athens* or *Chalcis*? I like, *said he*, the *Athenians* Prologue better then the *Chalcidians*, for they began their feasts with Oisters, and these with hony-cakes: which argueth them to have been ever held for a meat of light digestion, else had they not alwaies been eaten in the first place. It is great pitty of the loss of *Asellius* the *Sabins* book written *Dialogue-wise* betwixt the Fig-finch, the Thrush and the Oisters, wherein upon just grounds he so preferred them before the Birds, that *Tiberius Cæsar* rewarded him with a thousand pound Sterling. The fatteſt Oisters are taken in salt water at the mouth of Rivers, but the wholesomest and lightest are in the main upon shelfs and rocks; which also procure urine and stools, and are helps to cure the chollick and dropsy, if they be eaten raw, for sodden Oisters bind the belly, stop urine, and encrease the collick. How dangerous it is to drink small drink upon Oisters it appeareth by *Andronicus* the elder, who having made a great Dinner of Oisters, drank cold water upon them, whereupon he

Athen. l 4 c. 3. Mac 3. sat. c. 13

Su. in vita Tib.

Celcus. Trallianus.

Gal. 5. de. sa. tu

Gregr. hist. l. 9.

he died, being not able to overcome them. And truly as Oisters do hardly corrupt of themselves; so if cold drink follow them they concoct as hardly: wherefore (especially having eaten many) drink either wine or some strong and hot beer after them, for fear of a mischiefe. Little Oisters are best raw, great Oisters should be stued with wine, onions, pepper, and butter, or roasted with vinegar, pepper, and butter, or bak't with onions, pepper, and butter, or pickled with white-wine-vinegar, their owne water, bayes, mints, and hot spices; for of all wayes they are worst sod, unless you seeth them in that sea water from whence they were brought.

All Oisters are dangeours whilst they be full of milk, which commonly is betwixt May and August. Raw Oisters are best in cold weather, when the stomach is hottest, namely from September to April: albeit the *Italians* dare not venture on a raw Oister at any time, but broil them in the shell with their water, the juice of an orenge, pepper, and oil; which way I must needs confess it eates daintily. Pickled Oisters may be eaten at all times, and to my taste and judgement they are more commendable, chiefly to cold, weak, windy, distasted stomachs, then any way else prepared. I wonder whether it be true or no which I have heard of, and *Pliny* seemeth also to affirm, That Oisters may be kept all the year long covered in snow, and so be eaten in Sommer as cold as can be; which if it prove answerable to the likelihood I conceive of it, I will cry out with *Pliny* in the same Chapter, *Quanti quanti es luxuria, quæ summa montium & maris ima commisces? How great and powerful is riot, which maketh the highest covering of mountains, and the lowest creatures of the seas to meet together?* Yet it is recorded that *Apicius* the Roman, kept Oisters so long sweet (were it in snow, pickle, or brine)

Lib. 32. cap. 6.

Seneca in ep.

brine) that he sent them from thence sweet and good to the Emperour *Trajan*, warring against the *Parthians*.

Cochleæ marinæ.

[P] *Perwinckles* or Whelks, are nothing but sea-snails, feeding upon the finest mud of the shore and the best weeds; they are very nourishing and restorative, being sod at the sea-side in their own sea water: the whitest flesht are ever best & tendrest, & they which are taken in clean creeks eat pleasant, but they which are gathered upon muddy shores eat very strongly and offend the eyesight. They are best in winter and in the spring: for a stomack and liver resolved as it were and dispossessed of strength. *Apicius* warneth us to pick away the covering of their holes, for it is a most unwholesome thing, being nothing but a collection of all their slime hardned with seething. The best way to prepare them for sound persons is to seeth them in their owne sea-water, or else in river water with salt and vinegar; But for weak and consumed persons *Apicius* willeth them (in the Book and Chapter aforesaid) to be thus drest; take first the skin from their holes, and lay them for a day or two covered in salt and milk; the third day lay them onely in new milk, then seeth them in milk till they be dead, or fry them in a pan with butter and salt.

Gal. 8. de comp med. sec. loc.

Apic. l. 7. c. 16.

Passeres.

Plaise (called the sea-sparrows, because they are brown above and white beneath) are of good, wholesome and fine nourishment. *Arnoldus de villa nova* writeth thus of them. Of all sea-fish Rochets and Gurnards are to be preferred; for their flesh is firm, and their substance purest of all other. Next unto them Plaise and Soles are to be numbred, being eaten in time; for if either of them be once stale, there is no flesh more carrion-like nor more troublesome to the belly of man: the best Plaise have

black-

blackeſt ſpots, as the beſt flounders reddeſt, & the thicker, is moſt commended, and ſuch as are taken upon the Eaſtern coſt, as *Rye*, *Sandwich*, and *Dover*; could we have ſtore at all times of ſuch wholeſome fiſh, at any reaſonable rate, Jackalent would be a cock-horſe all the year long, and butchers meat would go a begging.

Alauſa minores.

Pilchers differ not only in age (as ſome dream) but even in ſubſtance and form from Herrings; for their fleſh is firmer and fuller, and their body rounder, neither are they of ſo aguiſh an operation; they are beſt broild, having lien a day in ſalt, and eaten with butter ſalt, & pepper.

Porci marini.

Porpeſſes, Turſions, or ſea-hogs, are of the nature of ſwine, never good till they be fat, contrary to the diſpoſion of Tunnies, whoſe fleſh is ever beſt when they are leaneſt; it is an unſavory meat, engendring many ſuperfluous humours, augmenting fleagm, and troubling no leſs an indifferent ſtomach, then they trouble the water againſt a tempeſt; yet many Ladies and Gentlemen love it exceedingly, bak't like veniſon; yea I knew a great Gentle-woman (in *Warwick* lane) once ſend for a paſty of it given from a Courtier) when the priſoners of *Newgate* had refuſed the fellow of it out of the Beggers basket. Thus *like lips like lettice*, and that which is moſt mens bane, may be fitteſt to delight and nouriſh others.

Polypi.

Poulps are hard of digeſtion, naught howſoever they be dreſt, as *Platina* thinketh. But ſith *Hyppocrates* commendeth them to women in childbed, I dare not abſolutely diſwade the eating of them; eſpecially ſith *Diphilus*, *Paulus*, *Ægineta*, *and Ætius* commend them likewiſe, ſaying that they nouriſh much, and exceſſively provoke luſt. Indeed if any would eat a live

Lib. 1. de morb. mul.

Lae.in vit.Dio. live pulp, to anger others and to kill himself, as *Diogenes* did (though some say that he died of a raw cow-heel, others that he stiffeld himself in his cloke) no doubt he shall find it a dangerous morsel; but being well sodden in salt water and wine, and sweet herbs, it is as dainty and far more wholesomer then a Mackrel.

Anates marini.

Puffins, whom I may call the feathered fishes, are accounted even by the holy fatherhood of Cardinals to be no flesh but rather fish; whose Catholique censure I will not here oppugne, though I have just reason for it, because I will not encrease the Popes Coffers; which no doubt would be filled, if every Puffin eater bought a pardon, upon true and certain knowledge that a Puffin were flesh: albeit perhaps if his Holiness would say, that a shoulder of Muton were fish; they either would not or could not think it flesh.

Aranei marini.

Quawiners (for so the Scots and Northen English term them) are very subtile and crafty fishes, but utterly unwholesome for indifferent stomachs, though the poorer sort of the *Orcadians* eat them for hunger.

Rubelliones.

Rochets (or rather Rougets, because they are so red) differ from Gurnards and Curs, in that they are redder by a great deal, and also lesser; they are of the like flesh and goodness yet better fryed with onions, butter, and vinegar, then sodden; because they are so little, that seething would soke out their best nourishing substance.

Pectines veneris.

Scallopes are called *Venus Cockles*, either because she was borne in one of them, or because she loved them
Lib 32.cap.11 above all other meat. *Pliny* extolleth the Scallops of

Alex-

Alexandria in Egypt, but now the most and best be in *Spaine* by *Compostella*, whether many lecherous men and women resort, to eat Scallops for the kindling of lust and encrease of nature, under the name of a Pilgrimage to Saint *James* his shrine: The whitest are best, and least hot, all of them encrease lust, provoke much urine, and nourish strongly. *Selsey* and *Purbeck* have gotten them credit for them and for Cockles, above all the Costs of *England*; they are best being broild with their owne water, vinegar, pepper, and butter, but sodden they are held to be unwholesome

Phocæ.

Seales flesh is counted as hard of digestion, as it is gross of substance, especially being old; wherefore I leave it to Mariners and Sailers, for whose stomachs it is fittest, and who know the best way how to prepare it

Triches. Clupeæ.

Shads have a tender and pleasant flesh, but in some months they are so full of bones, that the danger in eating them lessneth the pleasure; they nourish plentifully, especially the *Severn* shad, which in my judgement is void of that viscous humour, whereby other shads (no less then Mackrels) enforce sleepiness to the eater. They are best in May, June, and July, for then they are full of flesh and freest of bones.

Squillæ.

Shrimps are of two sorts; the one crookbacked, the other straitbacked: the first sort is called of Frenchmen *Caramots de la sante* healthful shrimps; because they recover sick and consumed persons; of all other they are most nimble, witty, and skipping, and of best juice. Shrimps were of great request amongst the Romans, and brought in as a principal dish in *Venus* feasts. P.li. lib 9. c. 51.

The

The beſt way of preparing them for healthful perſons, is to boil them in ſea or ſalt water, with a little vinegar; but for ſick and conſumed bodies dreſs them after this ſort: firſt waſh them clean in barly water, then unſcale them whilſt they are alive, and ſeeth them in chicken broth; ſo are they as much (or rather more) reſtorative as the beſt crabs and creviſſes moſt highly commended by Phyſitians. Futhermore they are unſcaled, to vent the windineſs which is in them, being ſodden with their ſcales, whereof luſt and diſpoſition to venery might ariſe, but no better nor ſounder nouriſhment.

There is a great kind of Shrimps, which are called *Prawnes* in Engliſh, and *Crangones* by *Rondeletius*, highly prized in hectick fevers and conſumptions; but the crook-backt Shrimp far ſupraſſeth them for that purpoſe, as being of a ſweeter taſte and more temperate conſtitution.

Squatina.

Skate is skin'd like a File, of the ſame nature with a Thorneback, but pleaſanter, more tender, and more available to ſtir up letchery; it is ſo neer a Thorneback in ſhape, that they often couple and engender together.

Plin. li. 9. c. 51.

Lingulacæ Soleæ.

Soles or *Tongue* fiſhes, are counted the Partridges of the ſea, and the fitteſt meat of all other for ſick folks; for they are of a good ſmell, a pleaſant taſte, neither of too hard nor too ſoft a fleſh, engendring neither too thick nor too thin blood; of eaſie concoction, leaving none or few excrements after they be digeſted. *Platina* fried them (as we do) with perſly, butter, and verjuce, and ſawced them with butter and juce of orenges; but for ſick perſons they are beſt ſodden in water, butter, and verjuce with a little ſalt; it is a fiſh impatient of winter, and therefore then it lurketh in deep holes, but in ſummer it ſporteth

sporteth it self abroad, and offereth it self to be seen when it is most seasonable.

Chalcides.

Sprats need no description, being one of Jack-a-lents principle pages : They smell well being new and fresh, resembling therein the river-smelt ; but their flesh is quezy, corruptible, and aguish, especially if they light on a weak stomach ; they are worst being smoked or fried, indifferent sodden, and best broild.

Chalcides majores.

Spurlings are but broad Sprats, taken chiefly upon our Northern coast ; which being drest and pickled as Anchovaes be in *Provence*, rather surpass them then come behind them in taste and goodness. Were English men as industrious as I could wish, we should sel them deerer to the French and Italians, then their Anchovaes are sold to us ; for I have seen some prepared by Dr. *Turner*, which far exceeded theirs: but strange things are ever best liked, according to that saying of *Galen*, *Peregrina, quæ ignorant, magis celebrant mortales, quàm quod nativum est, quodque esse præclarum nôrunt.* com 1. epid. 3. cap. 4.
Mortal men (saith he) *do more extoll forreign things, albeit they know them not ; then home-bred and familiar things, though they know them to be excellent.*

Apuæ infumatæ.

As for *Red Sprats* and Spurlings, I vonchsafe them not the name of any wholesome nourishment, or rather of no nourishment at all ; commending them for nothing but that they are bawdes to enforce appetite, and serve well the poor mans turn to quench hunger.

Asellus aridus

Stockfish whilst is is unbeaten is called *Buckhorne*, because it is so tough ; when it is beaten upon the stock, it is termed stockfish. *Rondelitius* calleth the first lib. de pisc.

Merlucium, and Stock-fiſh *Moluam*, it may be *Salpa Plinij*, for that is a great fiſh, and made tender by age and beating. *Eraſmus* thinketh it to be called Stockfiſh, becauſe it nouriſheth no more then a dryed ſtock: wherefore howſoever it be ſod, buter'd, fried or baked, and made both toothſomer and delectable by good and chargeable cookery; yet a ſtone will be a ſtone, and an ape an ape, howſoever the one be ſet up for a Saint, and the other apparelled like a Judge.

Lib. colloq.

The Stilliard Merchants lay it twenty four hours in ſtrong lye, and then as long again in warm waters; afterwards they boil it in abundance of butter, and ſo ſerve it in with pepper, and ſalt, which way (if any way) it is moſt nouriſhing, becauſe it is made not onely tender, but alſo more moiſt and warm. Now let us ſtay longer upon the Sturgian, eſteemed ſometime the Monarch of all ſea-fiſh.

Acipenſer.

Sturgian is thought of Mr. *Cogan* to be a fiſh of hard ſubſtance, not much better (in his judgement) then Bacon or Brawne, although for the rareneſs it be eſteemed of great Eſtates; which I will not deny to be true in old and reſty Sturgian; but young Sturgian is ſo far of from being tough or unwholeſome, that of all other fiſh it is and was ever moſt preferred: *Severus* and his followers did ſo eſteem it (though *Trajan* for an in borne hatred could not abide it) that whenſoever any great feaſt was kept, the chiefe Gentleman of his Court carried up the Sturgian, all gilded over with gold, and attended with minſtrelſy and carolling, as though a ſolemn Pageant or Saints ſhrine were to be carried about the City. *Galen* likewiſe and *Tully* affirm it to be of a ſweet delicate and good nouriſhment. *Cordan* compareth it with Veal, but indeed it is far ſweeter: Sturgians livers

cap. 184.

Suet. in vita. Sever.

Gal. de Euchy & cacochym. cic. 1. Tuſculan quæſt.

are

are so exceeding sweet, that at *Hamborough* they rub them over with the broken gall, lest the stomach should be cloyed with over swetness. The great and full grown Sturgians are better then the less, and the Male then the Female; and they which suck and lye at the mouths of Rivers, are counted sweeter then they which are taken in the main sea; it feeds not (as other fish do) upon flies, worms, fish-spawne or roots, but sucketh like a Lamprey (because it hath no teeth) of such sweet morsels or offall as happily it findeth. One thing is admirable in this fish, that albeit clean contrary to other fishes the scales turn toward the head; yet against the side and stream it swimeth fasteth. *Physicians* forbid all Sturgian (especially the head and fore-rand) to aguish persons and such as be lately recovered of agues; because they are so fat and oily, that their stomachs will convert them into choler. At *Danske* and *Hamborough* (whence we have the best) sometimes they are roasted, being stickt full of cloves; but then the belly onely is toothsome, which eateth like Veal, or rather better, if such sawce be made unto it as we use to roasted Venison. Otherwhiles they are broild and basted with oil and vinegar, having been first a little corned with salt; but if Sturgian be well sod, and then kept in convenient pickle, of all other preparations it is the chiefest, being eaten with vinegar and sweet fennel.

They are first sod in two parts of water, one of white wine, and one of white wine vinegar, with sufficient salt, verveine and dill, as long as one would seeth a legg of Veal; then being cold, they are divided into jouls and rands, and put up into barrels or kegs, with store of Rhenish wine, wine-vinegar, and seawater; wherein having lain half a year, they become a light, toothsome and singular good meat, to an indifferent and temperate sto-

mach. As for Cavialie, or their eggs being poudred, let *Turks*, *Grecians*, *Venetians*, and *Spaniards*, celebrate them never so much, yet the *Italian* Proverb will ever be true.

Chi mangia di Caviale,
Mangia moſchi merdi & ſala.
He that eateth of Cavialies,
Eateth ſalt, dung, and flies.

I commend the fleſh of Sturgian chiefly to hot and diſtaſted ſtomachs, to young men, and eſpecially in Sommer; at which time (eaten with gilly-flour vinegar) it ſlaketh thirſt, ſharpneth appetite, ſetleth the ſtomach, delayeth heat, and giveth both a temperate and a ſound nouriſhment.

Xiphij.

Sword-fiſhes are much whiter and pleaſanter in taſte then Tunny; but as hard of digeſtion, and therefore unworthy any longer diſcourſe.

Raja.

[T] *Thornback*, which *Charles Cheſter* merily and not unfitly calleth Neptunes beard, was extolled by *Antiphanes* in *Athenæus* hiſtory for a dainty fiſh; indeed it is of a pleaſant taſte, but of a ſtronger ſmell then Skate, over-moiſt to nouriſh much, but not ſo much as to hinder luſt, which it mightily encreaſeth. *Albertus* thinks it as hard to be concocted as any beefe; whoſe judgement I ſuſpect, ſith *Hippocrates* permits it in long Conſumptions: Aſſuredly if not the fleſh, yet the liver is marvelous ſweet and of great nouriſhment, which the very taſte and conſiſtence thereof will ſufficiently demonſtrate. Thorneback is good ſodden, eſpecially the liver of it, though *Dorion* the *Muſitian* ſaid, That a ſodden

Lib. de morb. int.

Athen. l. 8. c. 5.

Thorn-

Thornback is like a piece of ſodden Cloth; but the fleſh is beſt broiled after it hath been ſodden, to conſume the watriſhneſs.

Thynni.

Tunies are beſt when they are leaneſt; namely, towards the Fall and the dead of Winter. When they are at the beſt, their fleſh is unſavoury enough, cloying an indifferent ſtomach, and engendering moſt groſs and ſuperfluous moiſtures. As Porpeſſes muſt be baked while they are new, ſo Tunny is never good till it have been long pouldred with ſalt, vinegar, coriander, and hot ſpices. No Tunny lives paſt two years, waxing ſo fat that their bellies break: at which time more gain is made of their fat, by making Train-oyl for Clothiers, then good by their fleſh; which is only good, (if good at all) for Spaniſh and Italian Mariners.

Rhombi.

Turbuts, which ſome call the Sea-Pheaſant, were in old time counted ſo good and delicate, that this Proverb grew upon them, *Nihil ad Rhombum*; that is to ſay, *What is all this in compariſon of a Turbutt.* Verily, whilſt they be young, (at which time they are called *Butts*) their fleſh is moiſt, tender, white, and pleaſant; afterwards they are harder to be digeſted, though more crumbling to feel to: and as their prickles wax longer, ſo their fleſh waxeth tougher. They are beſt being ſodden as you ſeeth Thornback; or rather as you ſeeth a grown Plaiſe.

Balænæ.

Whales fleſh is the hardeſt of all other, and unuſuall to be eaten of our Countrymen, no not when they are very young and tendereſt; yet the livers of Whales, Sturgians, and Dolphins ſmell like violets, taſte moſt pleaſantly being ſalted, and give competent nouriſhment as *Cardan* writeth. [W]

Oniſci. Albulæ. Molliculæ.

Whitings had never ſtaid ſo long in the Court of England (where they are never wanting upon a fiſh day) unleſs they had done ſome notable ſervice, and ſtill deſerved their entertainment; the beſt Whitings are taken in Tweede, called Merlings, of like ſhape and vertue with ours, but far bigger; all Phyſitians allow them for a light, wholeſome and good meat, not denying them to ſick perſons, and highly commending them to ſuch as be in health; they are good ſodden with ſalt and time, and their livers are very reſtorative, yea more then of other fiſhes: they are alſo good broild, and dried after the manner of Stockfiſh into little Buckhorne, but then they are fitter (as Stockfiſh is) to dry up moiſtures in a rhumatick ſtomach, then to nouriſh the body.

Colybdænæ.

[Y] *Yards* or ſhamefiſhes (ſo called becauſe they reſemble the yard of a man) are by *Galens* judgement as agreeable to weak ſtomachs, as Crabs, Shrimps, & Creviſſes. *Geſner* in his book of fiſhes, ſaith that the French men call this fiſh the *Aſſes-prick*, and Dr *Wotton* termeth it groſly the *Pintle fiſh*. How ſhameful a name ſo ever it beareth, it needs not be aſhamed of his vertues; for it nouriſheth much, is light of concoction, and encreaſeth nature.

De comp. med. ſec. loc.

li. de dif. anim.

Yellow heads or *Giltpoles* are before ſpoken of, next before Gurnards. And thus much of Sea fiſh; now freſh water fiſh challenge their due remembrance, of which we will treat in the next Chapter.

CHAP.

CHAP. XIX.

Of Freſh water Fiſh.

Apium.

A*lderlings* are a kind of fiſh betwixt a Trout and a Grayling, ſcaled (as the Trout is not) but not ſo great ſcaled as the Grailing is; It lyeth ever in a deep water, under ſome old and great alder, his fleſh being ſod ſmelleth like to wild parſly, whereupon I gueſs it had his Latin name, and is of indifferent good nouriſhment, and provoketh urine. [A]

Barbellio.

Barbels are counted nothing but bearded-mullets; It is moſt likely that this is the fiſh dedicated to *Diana* the Goddeſs of chaſtity; for it is a very cold, moiſt and gellied fiſh, hurting the ſinews, quenching luſt, and greatly troubling both head and belly, if it be uſually and much eaten of; ſome eat it hot after it is ſodden in wine vinegar, time, and ſavory (which is a good way to correct it) others eat it cold laid in gelly, which onely agreeth with hot and aguiſh ſtomachs in Summer time; aſſuredly the eggs or ſpawne of Barbels is very ſharp, griping and corroſive, driving many into bloody fluxes that have eaten them faſting. [B] Plin. l. 32. ca. 7. Terpſides lib. de Vener.

Abramides.

Breams ſeem no other then flat Carps; yet whiter of fleſh, and finer nouriſhment. There is a kind of *Bream* called *Scarus ruminas*, which we call a *Cudbream*, becauſe his lips are ever wagging like a Cow chawing the cud: this of all other is the lighteſt, ſweeteſt, and beſt fiſh of the River, fitter for weak and ſick perſons then ſuch.

ſuch as be in health, becauſe it is ſo fine.

A very good way how to dreſs moſt part of ſcaled fiſhes.

Prepare it after this ſort, ſet on a good quantity of white ſtrong vinegar, and ſtale Ale, with a curſey of ſalt, a little mints, origanum, parſly and roſemary; and when your liquor boileth faſt upon the fire, ſtop the mouth of your Bream with a nutmeg thruſt downe into his throat, and caſt him in skipping into the liquor keeping him downe till he be thorow dead and perfectly ſodden: dreſs Pikes, Roches, Carps, Grailings, Mullets, and all great fiſh of the River in the like ſort; for it will make them to eat pleaſant, criſp, brittle, and firm, not watriſh and flaggy, as moſt fiſh do, becauſe we know not how to uſe and order them.

Alburni.

Bleyes or *Bleaks* are ſoft fleſht, but never fat; fitter to feed Pikes then to nouriſh men; in the heat of Sommer they are troubled with a worme in their ſtomach, which makes them ſo mad and frantick, that rowing upon the Thames you ſhall have three or four in an evening leap into your boat: A waterman once opened one, and found a little worm in it, not unlike to them which grow in oxens skins (wherewith they are often enraged) but far leſs; they are counted a tender, but never any wholeſome meat; becauſe they are ſo ſubject to frenſy and giddineſs.

Cyprini. Carpiones.

Carps are of a ſweet taſte, and much good nouriſhment, in which reſpects they were dedicated to *Venus*, diſcommended for nothing, but that they will not laſt long; wherefore they are forthwith to be dreſt, becauſe (through lightneſs of their ſubſtance) they will ſoon corrupt. The Portugals ſuppoſe that Carps feed upon gold, becauſe nothing almoſt is found in their bellies, but

Piſan. de eſc. & potul.

a yellow gliſtering ſand; which opinion is alſo encreaſed, in that they lye onely at the bottome of waters: The River Carp is moſt wholeſome; if the ground of that River be gravel or clean ſand; otherwiſe take them out of gravelly ponds fed with ſprings, and fatted with convenient meat; where they will not onely encreaſe mightily in number and bigneſs, but alſo get a very pleaſant taſte and a wholeſome nature: The middle ſiſed Carp is ever beſt, agreeing with all times, ages and complexions. The Tongue is the moſt nouriſhing part of all, but the ſpawne is heavy and unwholeſome howſoever it be dreſt. The head of a Carp, the tail of a Pike, and the Belly of a Bream are moſt eſteemed, for their tenderneſs, ſhortneſs, and well relliſhing. Some bake a Carp with ſpice, fruit, and butter; but in my judgment being ſodden like a Bream, it is of as good a taſte and better nouriſhment. A red Cavialie is made of their ſpawne in *Italy*; much eaten and deſired of the Iewes, for that they dare not eat of the Cavialie of Sturgians, Seales, and Tunny, becauſe they are onely to feed upon ſcaled fiſh, and ſuch as carry fins: above all things ſee that your Carps ſtink not of mud nor fenny filth; for they cannot then be wholeſome for mans body.

Locuſtellæ. Aſtaci. Carabi.

Creviſſes and Shrimps were appointed by God ſaith *Dorion* (as *Athenæus* writeth) for quezy ſtomachs, and give alſo a kind of exerciſe for ſuch as be weak: for head and breſt muſt firſt be divided from their bodies; then each of them muſt be diſ ſcaled, and clean picked with much pidling; then the long gut lying along the back of the Creviſſe is to be voided. Laſtly, the ſmall clawes are to be broken, wherein lyeth part of the beſt meat. Creviſſes feed upon fiſh, water-herbs, and ſweet clay; but moſt gladly upon the livers of young beaſts; before

we are to use them, it were good to diet them in a cistern with crumbs of white bread for three or four dayes together, so will they be cleans'd of all impurities, and give a more strong and fine nourishment. They should be sodden in the water whence they were taken with a little salt; and never kept above a day after, for they will soon smell and putrifie: we do foolishly to eat them last, being a fine temperate and nourishing meat. They are best from the Spring until Autumn, and at the full of the Moon they are most commendable. The Females likewise are better then the Males, which a wise man will soon discern: for consumed persons they are first to be washed in barly water, and then to be sodden in milk (being first dis-caled) till they be tender; according as before I wrote of Shrimps.

Leuciſci.

[D] *Daces*, or *Darts*, or *Dares* be of a sweet taste, a soft flesh and good nourishment, either sod or broild; or pickled like Anchovaes after the Italian manner.

Anguillæ.

Eeles have so sweet a flesh, that they and Lampreyes were dedicated to that filthy Goddess *Gula* or gluttony; yet withall it is so unwholesome, that some *Zoilus* or *Momus* would have accused nature, for putting so sweet a taste into so dangerous a meat: for Eeles (as *Hippocrates* writeth) live most willingly in muddy places: and in his *Epidemiques* he rehearseth many mischiefs to have happened to divers through eating of Eeles; they give much nourishment, but very corruptible: they loosen the belly, but bring fluxes, they open the wind-pipes, but stop the liver; they clear the voice, but infect the lungs; they encrease seed, but yet no good seed: finally they bring agues, hurt the stomach and kidneys, engender gravel, cause the strangury, sharpen the gout,

Li. de rect. rat.

and

and fill us full of many diſeaſes; they are worſt in Sommer, but never wholeſom: the elder ones are leaſt hurtful and if any be harmleſs it is the ſilver-bellied and the ſandy Eele. *Arnoldus de villa nova*, ſaith that no Eele is free from a venemous malignity and a kind of gluiſh ſuffocating juice. But *Jovius* reporteth that ſome Eeles are engendred in a little River by *Cremona*, leſs a great deal, then our little griggs, hurtful in no diſeaſe, but of a pure wholeſome and good nouriſhment; which I will believe becauſe ſo grave a Chronicler reporteth it: otherwiſe I ſhould think ill with *Hippocrates* of all Eeles, even of thoſe little ones as well as the Eeles in *Ganges*, which are thirty foot long, as *Pliny* writeth: Verily when Eeles only ſink to the bottom, and all other fiſhes float after they are dead, it cannot but argue them to be of a muddy nature, little participating of that aiereal ſubſtance which moveth and lightneth other fiſhes. Again ſith like an Owle it never comes abroad to feed but in the night time; it argueth a melancholick diſpoſition in it ſelf, and a likelihood to beget the like in us. Great Eeles are beſt roaſted and broild, becauſe their maligne humour lieth more next under the skin then in their fleſh, which is corrected or evapourated by the fire. Next of all they are beſt poudred and ſowced, and baked with butter, ſalt, and pepper; but worſt being ſodden in water, ale, and yeaſt, as commonly they are; for the yeaſt addeth one maglinnity to another, and doth more hurt then I can expreſs to the ſtomach, liver, and blood.

Com. in Sch. ſal

Jov. in deſc. Hetrur.

lib. 9. cap 3.

Rhombi fluviatiles.

Flounders if they be thick and well grown are a moſt wholeſome and light meat, being ſod with water and verjuice, or fried with vinegar and butter; but the little Flounders called Dabs as they are little eſteemed of, ſo their watriſh and flaggy fleſh doth juſtly deſerve it.

Thymi.

Grailings called both of Greeks and Latins *Thymi*, becauſe their fleſh ſmelleth like thime when they be in ſeaſon, are a white, firm, and yet a tender meat, taſting no worſe then it ſmels, and nouriſhing plentifully. Seeth it in ſuch ſort, as was deſcribed in our Treatiſe before of dreſſing Breams, and you will find few fiſhes comparable unto it; of all ſcaled fiſhes they only want a gall, which perhaps is the cauſe of their greater excellency.

Gobiones.

Gudgins are of two ſorts, one whiter and very little, the other bigger and blackiſh; both are as wholeſome as a Perch; but if any be found yellowiſh, they are dry, lean and unſeaſonable. *Galen* commendeth their fleſh exceedingly, not onely becauſe it is ſhort and pleaſant in taſte, being fat and friable; but alſo for that it is ſoon concocted, nouriſheth much, and encreaſeth good blood. They are beſt which lye about rocky and gravelly places, for fenny and lake Gudgeons be not wholeſome.

3 de alim. fac.

Paganelli.

Rondeletius in his book of fiſhes, mentioneth two *Sea Gudgins* called *Paganelli* of a far greater length and bigneſs then ours are of, which our Weſtern fiſhermen call by the name of Sea-cobs: they ſometimes come up the River of *Vske*, where they are taken and brought to *Exceter*, and accounted (as they are indeed) a moſt ſound, light, wholeſom, and nouriſhing meat.

Capitones.

Gulls, *Gaffs*, *Pulches*, *Chevins*, and *Millers thombs* are a kind of jolt-headed *Gudgins*, very ſweet, tender, and wholeſome, eſpecially when they be with ſpawne; for their eggs are many and fat, giving good nouriſhment; and though their fleſh be hard in *Albertus* judgment, yet it never putrifieth, and is well digeſted.

Funduli

Funduli.

Groundlings are also a kind of Gudgins never lying from the ground, freckled as it were on each side with seven or eight spots; they are seasonable in March, April, and May: the best lye lowest, and feed finest, sucking upon gravel; but they which lye neer to great Cities, feed upon filth and delight in the dead carcasses of men and beasts, therefore called of the Germans *Leijtessers.*

All sorts of Gudgins be wholesom either sod or fried, agreeing with all constitutions of body, sicknesses and ages.

Pungitij. Spinachiæ.

Hackles or *Sticklebacks* are supposed to come of the [H]
seed of fishes spilt or miscarrying in the water; some think they engender of their own accord, from mud or rain putrified in ponds: howsoever it is they are nought and unwholesome, sufficient to quench poor mens hunger, but not to nourish either rich or poor.

Iacks or young Pickrels shall be described hereafter, [I]
when we speak of the nature of Pikes.

Kobs or Sea-gudgins (taken yet in fresh water) are be- [K]
fore spoken of in the discourse of Gudgions.

Lampretæ. Murænæ.

Lampreys and *Lamprons*, differ in bigness only and in [L]
goodness; they are both a very sweet and nourishing meat, encreasing much lust through superfluous nourishment; were they as wholesome as sweet, I would not much discommend *Lucius Mutæna* and the Nobles of *England* for so much coveting after them: but how ill they are even for strong stomachs, and how easily a man may surfet on them; not onely the death of King *Henry* the first, but also of many brave men and Captains may sufficiently demonstrate. *Pliny* avouch- Poly. Virgil. lib. 11. hist.

eth

eth that they engender with the land Snake: but sith they engender and have eggs at all times of the year,
Lib 9.cap. 22. I see no reason for it. *Aristotle* saith, that another long
Plin.l.32 ca 2. fish like a Lamprey called *Myrus* is the Sire; which *Licinius Macer* oppugneth, affirming constantly that he hath found Lampreys upon the land engendring with Serpents, and that Fisher-men counterfetting the Serpents hiss, can call them out of the water and take them at pleasure. They are best (if ever good) in March and April; for then are they so fat, that they have in a manner no back bone at all: towards Summer they wax harder, and then have they a manifest bone, but their flesh is consumed: Seeth or bake them thoroughly, for otherwise they are of hard and very dangerous digestion. Old men, gowty men, and aguish persons, and whosoever is troubled in the sinews or sinewy parts, should shun the eating of them no less, then as if they were Serpents indeed. The *Italians* dress them after this sort; first
Plin.l.32.ca.1. they beat them on the tail with a wand (where their life is thought to lye) till they be almost dead, then they gagg their mouth with a whole Nutmeg, and stop every oilet-hole with a clove, afterwards they cast them into oil and malmsie boiling together, casting in after them some crumbs of bread, a few almonds blancht and minced; whereby their malignity is corrected and their flesh bettered.

Cajus Hercius was the first that ever hem'd them in ponds, where they multiplied and prospered in such sort, that at *Cæsar* the Dictators triumphall suppers, he gave him six thousand Lampreys for each supper; he fed them
Plin.l.9.ca.55 with the liver, and blood of beasts: but *Vidius Pollio* (a Roman Knight, and one of *Augustus* minions) fed his Lampreys with his slaves carcasses; not because beasts
Plin. l.9. c.23. were not sufficient to feed them, but that he took a plea-

sure

ſure to ſee a thouſand Lampreys ſucking altogether like horſe-leeches upon one man.

Concerning our Engliſh preparation of them, a certain friend of mine gave me this Receit of bakeing and dreſſing Lampreys; namely firſt to pouder them (after parboiling) with ſalt, time, origanum, then either to broil them as Spitchcocks, or to bake them with wine, pepper, nutmegs, mace, cloves, ginger and good ſtore of butter. The little ones called Lamprons are beſt broild, but the great ones called Lampreys are beſt baked. Of all our Engliſh Lampreys, the Severn-dweller is moſt worthily commended, for it is whiter, purer, ſweeter, and fatter, and of leſs malignity then any other.

Lochæ.

Loches, meat (as the Greek word importeth) for women in child-bed, are very light and of excellent nouriſhment; they have a fleſh like liver, and a red ſpleen, which are moſt delicate in taſte, and as wholeſome in operation.

Apuæ Cobitæ, Geſneri. Aliniatæ Caij. Phoxini Bellonij. [M]

Minoes, ſo called either for their littleneſs, or (as Dr. *Caius* imagined) becauſe their fins be of ſo lively a red, as if they were died with the true Cinnabre-lake called *Minium*: They are leſs then Loches, feeding upon nothing, but licking one another. *Geſner* thinks them to engender of the waſt ſeed of Gudgins; others that they engender of themſelves out of unknown matter; yet certain it is that they are ever full of ſpawn, which ſhould argue a natural copulation of them with ſome littlefiſh or other: they are a moſt delicate and light meat (their gall being warily voided without breaking) either fried or ſodden.

Mulli.

Mullets of the River be of like goodneſs with the Sea-Mullets,

Athen.l.1.c 3. Mullets, though not fully of ſo fine and pure ſubſtance. *Philoxenus* the Poet, ſupping at the lower meſs in *Dioniſius* Court; took ſuddenly a little leane Mullet out of the diſh, and ſet his ear to the mouth of it; whereat *Dionyſius* laughing, and asking him what newes? marry (quoth he) he tells me of ſome ſtrange newes in the River, whereof none (as he ſaith) can more fully enform me then yonder great Mullet in the upper diſh: ſo for his pleaſant jeſt he got the greater; and withall gives us to note, that unleſs a Mullet be large and fat, it is but a frivolous diſh, making a great ſhew on the Table, but little nouriſhing; how they are beſt to be dreſt, is already ſpecified when I wrote of Breams.

Vetulæ

Olaffes, or rather *Old wives* (becauſe of their mumping and ſoure countenance) are as dainty and wholeſome of ſubſtance, as they are large in body; it was my chance to buy one about *Putny*, as I came from Mr. Secretary *Walſingham* his houſe about ten years ſince: which I cauſed to be boild with ſalt, wine, and vinegar; and a little thime; and I proteſt that I never did eat a more white firm, dainty and wholeſome fiſh.

Percæ.

Perches are a moſt wholeſome fiſh, firm, tender, white, and nouriſhing. *Auſonius* calleth them *delicias menſæ* the delight of feaſts, preferring them before Pikes, Roches, Mullets, and all other fiſh, *Eobanus Heſſus* in his poetical Dietary, terme th them the River-partridges. *Diocles* the Phyſitian writ a juſt volumn in the praiſe of Perches, and *Hippocrates* and *Galen* moſt highly extoll them. They are ever in ſeaſon, ſave in March and April, when they ſpawne. As the oldeſt and greateſt Eele is ever beſt, ſo contrariwiſe the middle Perch and Pike is ever moſt wholeſome. Seeth them in wine-vinegar, water,

Hippoc. 2. de rat. vict.
Gal. 3. de al. fa.

and

and salt; and then either eat them hot, or cover them in wine-vinegar to be eaten cold: for so they both cool a distempered feverous stomach, and give also much nourishment to a weak body.

Lupi.

Pikes or *River-wolves* are greatly commended by *Gesner* and divers learned Authors for a wholesom meat, permitted, yea enjoined to sick persons and women in child bed; yet verily to speak like a Lawyer, I cannot perceive *quo warranto*; for if fenney or muddy-rivered fishes be unwholesome, the Pike is not so good as Authors make him, living most naturally and willingly in such places where he may fat himself with froggs and filth. Futhermore when a Pike is big and full grown, is not his flesh rather to be counted hard, then firm; indeed I will not deny but a Pike of a middle size, fed in gravelly ponds with fresh livers of beasts, sodden crisp in wine-vinegar and sweet-herbs, is of no bad nourishment for any man, but fittest for hot chollerick stomachs and young persons. *Macrobius* writeth, that the best Pike is taken in a clear River betwixt two bridges; but I never saw them fat in any clear River, and therefore I suspect their goodness. 3. sat. cap. 16.

Certain it is that old great Pikes are very hard, tough, and ill to digest: young ones (called Jacks) are contrariwise to watrish and moist. Chuse therefore one of a middle growth, for it is most likely to nourish us best. The Germans having split them along the back, thrust their tails into their mouths, and then fry them a little with sweet butter, then they take them out of the frying pan, and boil them (as long as one would seeth an egg) with wine, water, vinegar, and salt, galloping on the fire, and last of all having sprinckled it over with the

powder of cloves, cinamon and ginger, they ſerve it to the Table.

Rutili.

Roches, or Roch fiſhes (called ſo of Saint *Roch* that *Legendary Æſculapius* and giver of health) are eſteemed and thought uncapable of any diſeaſe, according to the old Proverb, *As ſound as a Roch.* Hence have men collected, that the fleſh of them is light, ſound, and wholeſome; which verily is not to be denied, being ſodden like a Bream: they are full of bones, which maketh them the leſs regarded, though wiſemen know well enough, that roſes are roſes, albeit their tree be dangerous and full of thornes.

Cernuæ Aspredines.

Ruffs or *Ruggels* are not much unlike to Perches, for the goodneſs of their fleſh, though their skin be rougher: the beſt live in ſandy places, where they wax exceeding fat and ſweet; dreſs them as you do perches: ſome take them for the Baſe; and verily by *Geſners* deſcription they diſagree as much as nothing.

Salmones.

Salmons are of a fatty, tender, ſhort, and ſweet fleſh, quickly filling the ſtomach and ſoon glutting. *Geſner* commendeth them that go fardeſt up into freſh Rivers, accounting them worſt which are taken neareſt the Sea; which I find to be true in the difference betwixt the Salmons of upper Severn (betwixt *Shrewsbury* and *Beaudly*) and the Salmons taken betwixt *Gloceſter* and *Briſtowe*. Nevertheleſs if they go too high up the River, they wax leaner for want of ſufficient nouriſhment, as manifeſtly appeareth (which I my ſelf have ſeen) in the Salmon of the Rhine taken at *Ringfielden* beyond *Baſel*, and at *Oppenheim* above the City of *Ments*. Salmons come in and go out with the Buck; for towards Winter they

they wax kipper, full of kernels under their throate like a measeld hogg, and lose both their redness of flesh, and also the pleasure of tast which else it giveth: they are to be sodden wholly in wine, or wholly in water; for if they be sodden in both, they prove tough and unpleasant: it is best to seeth them in wine vinegar and salt, or else parboile them onely in water, being cut into certain pieces, and having stickt those pieces full of cloves, broil them upon a gridiron, and bast them with butter, and serve them in with sawce made of vinegar, cinamon and sugar. Some have pickled Salmon as Sturgian is used, and find it to be as dainty, and no less wholesom; but salt Salmon loseth a double goodness, the one of a good taste, the other of a good nourishment. Hot Salmon is counted unwholesome in England, and suspected as a leprous meat, without all reason; for if it be sodden in wine, and afterwards well spiced, there is no danger of any such accident.

As for *Salmon peales* (which indeed are nothing but *Sea-Trouts*) howsoever they be highly commended of the Western and Welch people; yet are they never enough commended, being a more light, wholesom, and well tasted meat then the Salmon it self.

Salmunculi.

Shuins, seem unto me a kind of Salmon, whereof plenty is taken in the River running by Cardiff castle: but it surpasseth the Salmon as much in goodness, as it is surpassed by him in length and greatness; boil it in wine vinegar salt, and sweet herbs, and you shall find it a delicate and wholesome fish.

Violaceæ. Epelani Rondeletij.

Smelts are so called, because they smell so sweet; yea if you draw them, and then dry them in a shadowy place, (being seasonably taken) they still retain a smell as it

were of violets. Their fleſh is of the fineſt, lighteſt, ſofteſt, and beſt juce of all other fiſh; their excellency is in winter, and whenſoever they are full of ſpawne. Weſtern ſmelts have the greateſt commendation for their greatneſs and goodneſs. Void the gall cleanly, and then uſe the livers, guts, bellies, and fat for great reſtoratives. The beſt are taken by *Kew* and *Brainford* within eight miles of *London*, and at *Weſtcheſter*. Seeth them in hot boiling water and ſalt, and take them out as ſoon as they are ſodden; for lying long in the water they will wax flaggy: their ſawce is butter and verjuce mingled with a little groſs pepper; but if you fry them in butter, eat them with the juice of civil-orenges; for that is their beſt ſawce.

Truttæ.

Trouts are ſo great in *Northumberland*, that they ſeem thicker then Salmons, and are therefore called Bull-trouts; there are eſpecially two ſorts of them, Red-trouts reſembling little freſh-water Salmons, and therefore termed Salmon-trouts; and Gray-trouts or Skurffs, which keep not in the chanel of Bournes or Rivers, but lurk like the Alderlings under the roots of great Alders; they are both a very pleaſant and good meat for ſound perſons: but they are fouly miſtaken, which prefer them in agues before Perches, (whoſe fleſh is tender, friable, light, of good juice, and ſpeedy concoction) when they are in no one thing comparable unto them: they are beſt being ſodden like a Bream and eaten hot, for being eaten cold they loſe much of their grace and more of their goodneſs.

Tincæ.

Tenches are naturally ſuch friends to Pikes, that pitty it is they ſhould be ſeparated; yet ſith I have followed the order of the *Alphabet*, I could not by

divide them in name though they agree in nature. Old writers hardly vouchſafe to mention them, becauſe they were onely eſteemed as beggers meat; the very feeling and ſmell of them, ſhew, that a Tench is but a muddy and ſlimy fiſh. *Albertus* living 1252 years after Chriſt, was the firſt that ever wrote of the nature of the Tench. His fleſh is ſtopping, ſlimy, viſcous, and very unwholeſome; and (as *Alexander Benedictus* writeth) of a moſt unclean and damnable nouriſhment. *Antonius Gazius* ſaith, that a fried Tench is a ſecret poiſon: and I remember that Dr. *Cajus* (whoſe learning I reverence) was wont to call Tenches good plaiſters, but bad nouriſhers. For indeed being outwardly laid to the ſoles of ones feet, they oftentimes draw away the ague; but inwardly taken they engender palſies, ſtop the lungs, putrifie in the ſtomach, and bring a man that much eats them to infinite diſeaſes; they are very hard of digeſtion, burdenſome to the ſtomach, encreaſing ſlimy nouriſhment, and breeding palſies, and appoplexies in the head: From May to November they are very dangerous; afterwards, hot cholerick and labouring men may be refreſhed by them, but none elſe: they are worſt being fried, beſt being kept in gelly, made ſtrong of wine and ſpices.

Umbræ.

Umbers have a dry and whitiſh fleſh, like the fleſh of gray-trouts, being of the like ſubſtance, quality and goodneſs, and needing no other preparation. The belly of it is preferred before the other parts, and is wholeſomeſt in the Dog-daies. Piſanellus ſaith that it is called *Umbra* in Latin, becauſe it ſwimmeth in the river like a ſhaddow; and he commendeth it exceedingly for young and hot ſtomacks, as that alſo it is ſoon concocted and encreaſeth ſeed. lib. de eſc. & potul.

CHAP.

CHAP. XX.

Of such living Creatures and Meats, as be neither Flesh nor Fish, and yet give good nourishment to the body.

Cochelæ terrestres.

Snails are little esteemed of us in *England*, but in *Barbarie*, *Spaine*, and *Italy* they are eaten as a most dainty, wholesome, nourishing, and restoring meat. Let us beware when, and in what sort, we use them; for
Plin.l.8.c.39. they are naught whilst they feed, but towards winter having scoured themselves from all excrements, and batled themselves fat with sleep, then are they wholesomest: also if they feed in woods or in gardens full of Physick-hearbs, they are strong both of smell and taste and dangerous to eat of. They desire of all other herbs to feed of daffadills and asphodils; but then they are not so good, as those that feed upon other herbs and fruits, but especially upon Dew-berries. In *Cales* and *Spain* they feed chiefly upon orenge flouers, which makes them very pleasant in eating. In the Islands of
Plin.loc citato *Majorca* and *Minorca*, they never come out of their caves, but live by sucking one anothers shell, hanging together like a gluster of grapes; which no doubt are of a purer substance then ours, that suck and feed upon all herbs. *Fulvius Hilpinus* not long before the civil
Plin.li.9.c 55. Ex M Varrone war betwixt *Cæsar* and *Pompey*, made in his garden several snail-parks (as I may call them) keeping every kind by themselves; there might one find the white snails of *Reate*, the gray and great snails of *Illyricum*; the fruitful snails of *Africa*, and the *Solitan* snails, most famous

famous and excellent of all others: which he suffered not to feed upon what they listed, but made certain papp with sweet wine, hony, and flour, whereby they were fed so fat, and became so wholsome, sweet, and delicate, that they were highly esteemed, being sold every dishfull for Fourscore Quadrants. But sith no man is in hope to gain so much by that Occupation, they which must needs use them, may chuse them in this sort: First, let them choose them of middle size, feeding all Sommer time in hilly places upon wholesome Herbs. Secondly, let them not eat them till *September* be past, for by that time they are thoroughly purged of all Excrements. Also, they are unfit for weak, cold and moist Complexions, because they themselves are cold in the first degree, and moist in the second. They are best for hot stomacks, cholerick constitutions, thirsty distemperatures, watchfull brains, and men troubled with Ulcers of the lungs, and free from all stoppings and inflammations of the Kidneys. *Pliny* wills them to be first parboyl'd in warm Water with sweet Herbs, and then to be broyl d upon the Coles, and to be eaten ever in an odd number: but if you dress them as *Apicius* appoints Periwinckles to be drest (which I before described in the Treatise of Periwinckles) they will prove a light, wholsome and good nourishment.

Pisanel. de esc. & potul.

Plin. l. 30 c. 6.

Supra cap. 18.

Testudines.

Tortisses are likewise no usuall Meat amongst us: yet because I see no reason but that Riot may bring them in, and make them as familiar unto us as Turkies are, I will write something of their choice, use, hurtfulness, correction and degrees of Temperature. Choose ever the greatest, fullest of Eggs, livelyest eyed, and fatted at home with the best meat. Their flesh nourishes plentifully, and recovers men out of Consumptions. Yet is

it

it slowly digested of weak stomacks, engendering thick and phlegmatick blood, and making the eaters sleepy and sloathfull. Wherefore seeth him thoroughly in many Waters with sweet Herbs and hot Spices; especially for that it is no less cold then Snailes, and fully as moist, agreeing only at such times of the year, and for such kinde of persons as Snails be thought convenient for.

Ranæ.

Frogs are of hard concoction, troublesome to the stomack, breeding much phlegme, and giving no sound yea rather a bad juice: Yet Water-frogs are best, of the bigger sort, and both bred and taken in a dry season.
Plin. l. 8. c. 29. Their hinder parts and Livers (which be two in each) are the best to be eaten; and being throughly sodd in oyle, salt-water and Vinegar, and eaten with sawce made of sweet Herbs, Onions and Scallions, they are no bad meat for cholerick young men, though for old and phlegmatick persons they be wholly unprofitable. They are moist in the first degree, and cold in the second, and therefore to be corrected with hot and drying simples.

Mel:

Athen l. 2. c. 3. *Honey* and Bread was a great Meat with *Pythagoras* and his Scholars, and counted a sufficient food for a temperate life. For Bread strengthens the body, and Hony both nourishes much, and also cleanseth away superfluities, *Pollio Romulus* being asked by *Augustus* the Emperor, how he lived so long! By nourishing (saith he) my inwards with Honey, and my outward parts with oyle. The like answer likewise made *Democritus*, being demanded the like question. Furthermore, it is so generall a Meat thorough all *Russia*, that the Children eat it on their bread every morning, as ours do Butter to their breakfast: with whom, and with Old men, it

Plin. lib. 22. cap. 24.

Cæl. lib. 28. cap. 27. A. L.

agreeth

agreeth exceeding well, clenſing their breaſts, opening their pipes, warming their ſtomachs, reſiſting putrifaction, procuring ſolubleneſs and urine, and engendring ſweet and commendable blood: but young men (whoſe moiſture is leſs then childrens through ſharpneſs of heat, and whoſe ſtomachs are hotter then old mens) by much eating of hony inflame their blood, encreaſe choler, bloody fluxes, wind, and obſtructions, together with a continual loathing of meat and a diſpoſition to vomit: hony-cakes were wont to be a great diſh in old times at the end of bankets, as ginger-bread is with us; which cuſtome *Macrobius* and *Gellius* have juſtly reproved; becauſe ſweet things being laſt eaten, open the mouth of the ſtomach, which after meat ſhould be cloſed, and as it were ſealed up to help concoction: Wherefore *Piſanellus* doth very well, in preſcribing us to eat ſugar-roſat or ſome ſoure fruits after hony, to prevent the engendring of choler in the ſtomach, and to help the ſame whilſt it concocteth. Raw hony is never good, therefore clarifie it throughly at the fire; and chuſe the whiteſt, pureſt, cleareſt, moſt gliſtering and thickeſt, for they are notes of the beſt hony: alſo let it be hony that ran and was never preſſed out of the combs, and of young Bees rather then old, feeding upon thime, roſemary, flowers, and ſuch ſweet and wholeſome herbs. Then may you boldly give it as meat to young children, to cold and moiſt complexions, and to rhumatick old men, eſpecially in Northern Countries, and cold climates; and in the winter ſeaſon.

Macr. 2. ſat. c. 8.
Gel. l. 13. c. 11.
de eſc. & potul.
What hony is beſt

CHAP. XXI.

Of Fruit and the differences thereof.

NOw we are come to the laſt courſe, which in ancient and more healthful ages was the firſt and onely, whilſt mens hands were neither polluted with the blood of Beaſts, nor ſmelt of the moſt unwholeſome ſent of fiſh. This kind of meat is commended (like the Hebrew tongue) for three principal reaſons; *antiquity*, *purity*, and *ſufficiency*; for it was more ancient then either fleſh or fiſh by two thouſand years; it is ſo pure of it ſelf that it never defiles the hand nor needeth any great dreſſing: and that it is ſufficient to maintain us long in life, not onely the hiſtory of the firſt twelve Patriarches, but alſo whole nations living at this day in *India*, *Africa*, *Aſia*, and ſome parts of Europe do ſufficiently declare, feeding wholly or principally of fruit; whereof I find three chief or eſpecial kinds, namely *Orchard-fruit* growing upon trees: *Garden-fruit* growing upon ſhrubs, herbs and roots: and *Field-fruit* concluded under the name of Graine.

CHAP. XXII.

Of all Orchard Fruit.

Pruna. *Armeniaca chrysomela.*

ABricocks are plums dissembled under a peaches coat, good only and commendable for their taste and fragrant smell, their flesh quickly corrupting and degenerating into choler and wheyish excrements, engendring pestilent agues, stopping the liver and spleen, breeding ill juice, and giving either none or very weak nourishment; yet are they medicinable and wholesome for some persons, for they provoke urine, quench thirst: and sirup made of the infusion of dried Abricocks, qualifies the burning heat and rage of fevers: They are least hurtful to the stomach, and most comfortable to the brain and heart, which be sweet kerneld, big and fragrant, growing behind a Kitchin-chimny (as they do at *Barnelms*) and so thoroughly ripened by the Sun, that they will easily part from their stone. They are best before meat, and fittest for hot stomachs; but let not women eat many of them and let them also remember to drown them well in Sack or Canary wine. *Galen* preferreth Abricocks before Peaches, because they are not so soon corrupted: whereas common experience sheweth the contrary; for as Abricocks are soonest ripe, so of all other stone fruit they soonest corrupt in a mans stomach. [A] Plin. l. 15. c. 13. 3 de alim. fac.

Amigdalæ.

Almonds (into whom fair *Phyllis* was turned, as *Poets* imagine) are of two sorts, sweet and bitter. These are

fitteſt for medicin, but the ſweet ones for meat. The ſweet almonds are ſometimes eaten green of women with child to procure appetite; and in Summer of others, becauſe then they are moſt pleaſant: but they nouriſh moſt after the fall when they are fully ripe, being blanched into cold water; they fatten the body, give plentiful nouriſhment, encreaſe fleſh and ſeed, help the brain and eyeſight, purge the breſt by ſpitting, clear the voice, clenſe the kidneys, and provoke ſleep; eat them not when they are very old and wrinckled, for then they ſtay long in the ſtomach and breed headache: if they be eaten with ſugar (as they are in march-paens, or in cullices, mortiſes, rice porredge, or almond milks) they are of greater nouriſhment and more eaſie digeſtion; but then they are to be eaten alone, not in the middle (and much leſs in the end) of Meals.

Mala.

Apples be ſo divers of form and ſubſtance, that it were infinite to deſcribe them all; ſome conſiſt more of aire then water, as your *Puffs* called *mala pulmonea*; others more of water then wind, as your *Coſtards* and *Pome-waters*, called *Hydrotica:* Others being firſt grafted upon a Mulbery ſtock wax thorough red, as our *Queen-apples*, called by *Ruellius*, *Rubelliana*, and *Claudiana* by *Pliny*. *Roundlings* are called *mala Sceptiana* of *Sceptius*; and *Winter-goldlings*, *Scandiana Plinij*; *Pippins mala Petiſia*; *Peare-apples*, *Melapia*; and *Pear-mains* or *Peauxans* no doubt be thoſe *Appiana mala*, which *Appius* grafted upon a Quince, ſmelling ſweetly, and taſting a little tart, continuing in his goodneſs a year or two. To be ſhort, all Apples may be ſorted into three kinds, Sweet, Soure, and Unſavory. Sweet Apples moiſten the belly, open the breſt, ripen rhumes, eaſe the cough, quench thirſt, help ſpitting, cure melancholly

cholly, comfort the heart and head (especially if they be fragrant and odoriferous) and also give a laudable nourishment. Soure Appels stay the belly, hinder spitting straiten the breast, gripe and hurt the stomach, encrease phlegm, and weaken memory. Unsavory Apples are unfit for our eating, appointed rather to fat Hoggs and Swine, then to come into our stomachs. Old Apples are best (if they be such as can bear age) because by long lying they lose two ill quallities, *Watrishness* and *Windiness*, and have also a more perfect and pleasing taste. As Nuts, Figs, and Mulberies be best towards the lowest boughes, so contrariwise Plums, Apples, and Pears be best from the top of the Tree, and hanging on the sunny side. Sweet Apples are to be eaten at the beginning of meat, but soure and tart Apples at the latter end. All Apples are worst raw, and best baked or preserved. None at all are good sodden besides the Codlin; which afterwards being made into tart stuff, and baked with rosewater and sugar, is no bad meat: their coldnese and watrishnes is soon corrected, either in baking, roasting, or preserving with cinamon, ginger, orenge-pills, aniseed, caraway-seed, sweet fennel-seed, and sweet butter.

Now whereas the old Proverb (*ab ovo ad mala*) sheweth that Apples were ever the last dish set upon the board, you must understand it of tartish and soure Apples, or else justly (though newly) find fault with an old custome. *Philip* of *Macedonia* and *Alexander* his son (from whom perhaps a curious and skilful Herald may derive our Lancashire men) were called *Philomeli* Apple-lovers, because they were never without Apples in their pockets; yea all the *Macedonians* his Countrymen did so love them, that having neer *Babylon* surprized a Fruiterers hoy, they strived so for it that many were drowned; which fight was therefore called by *Historiogra-*

Cæl. lib. 27. ca. 17. A. L.

Athen l. 7. c. 1. Cæl lib. 13. cap. 15. A. L.

riographers, Melomachia, the Apple-fight; but cruel fluxes surprised the Army upon this, and many dyed of intolerable gripings.

Oxyacanthæ. Spinæ acidæ.

[B] *Berberies* preserved, are a great refreshing to hot stomachs and aguish persons; and being kept in pickle they serve for sallets and the garnishing of meat; but they are of very little nourishment themselves, or rather of none at all, though by a pleasant sharpness they edge an appetite.

Prunus-Sylvestris regius.

Bullices likewise (both white, speckled and black) are of the like nature, being stued, bakt, roasted, or preserved; fitter to be eaten last to close up the upper mouth of the stomach, then first to stop the neither mouth, unless it be in fluxes.

Sorbi.

[C] *Cerviſes* (like to Medlers) are then truely ripe, when they are rotten; if you would chuse the best, chuse the biggest, most poulpy, and voidest of stones. They are cold in the first degre, and dry in the third, giving little nourishment; but staying fluxes, preventing drunkenness, strengthening the stomach, and making a sweet breath; their great astringency sheweth that they are to be eaten last, for otherwise they wil bind the body, burden the stomach, and engender very grois humours. *Pliny* maketh four kind of Cervisses, one as round as an Apple, another bottled like a Peare, the third ovale made like an egg. The Apple-cervise is most sweet, fragrant, and nourishing, the other of a most winy tast; the fourth kind of Cervisse is a very little one, called the Torment-Cervis allowed for nothing but that it ceaseth the torments of bloody fluxes.

Lib 15. cap. 21

Cherries were neither brought into *Italy* nor *England*

land till *Lucius Lucullus* returned from his victory against *Mithridates*; whereof there are chiefly four sorts amongst us. Plin. l. 15. c. 25.

Iuliana.

Iulians which are very red, soft, and poulpy, never good but under the Tree; for they rot in carriage a little way.

Aproniana.

Apronians, which are red, round, and harder, and can abide the carriage.

Duracina.

Duracines or in French *Cœurs*, or heart-Cherries, because they are made like a heart, which are the firmest of all other.

Actiana.

The blackest of all be called *Actians*, because they were brought from *Actium* a promontory of Epire. In *England* we have also seen white Cherries growing, wherein the artificial choler marred the good nature and taste of them; wherefore I will not commend them for wholesomness, but shew their rareness.

Concerning their uses, let us remember thus much; that the Cœurs or French Cherries are most cordiall, the common and pulpy Cherries most nourishing, the black Cherries kernel is the best meat, but his flesh unwholesome and loathsome to the stomach.

Furthermore our common Cherries being ripe and eaten from the Tree in a dewy morning, loosen the belly: when contrariwise Cœurs and red soure Cherries bind the same, being of a more dry and astringent faculty.

All Cherries (saving them which are black) slake thirst, cool moderately, and procure appetite. Sweet and ripe Cherries should be eaten formost; others are

to be eaten last, either scalded or baked, or made into tart stuff, or preserved with sugar, or rather dried after the German manner; which they keep all the year long to quench thirst in agues, to cool choller, to stir up appetite, to unfur the tongue and relliſh the mouth, to stay puking, vomiting, and all kind of fluxes.

Castaneæ nuces.

Chestnuts are so discommended of *Galen* in his book of Thin Diet, that they should be little esteemed, had not latter ages better considered of their nature. *Pliny* thought (and I allow his reason) that it could not be a vile meat, which nature had hidden with such wonderful and artificial covers or husks. *Divus Tiberius* having been in *Sardinia*, or rather (as I take it) at *Sardis* in *Lidia*, brought from thence some chestnuts, and set them in *Italy*; whence no doubt they were derived into *France* and *England*. It is questioned by some, whether raw Chestnuts may not engender lice. But the French Chestnut is bigger, tenderer, and far sweeter then ours; whereof there are two kinds, the one of a light and reddish colour fittest to be roasted, the other resembling a dark bay, enclining to a blackish brown (called *Coctivæ* of *Pliny*) because they are best sodden. Of all Chestnuts chuse the biggest, fullest, browneſt and roundest, and let them be three months old at the least before you eat them: If you eat too many, they breed head-ache, collicks and costiffnes, but feed moderately upon them in the midst of meals, and they nourish without offence. They are dry in the second degree, and almost as hot as dry; but seething remits a little of each, as roasting addeth somewhat to either quality. They are best in Winter, agreeing with moist complexions, and such as are not subject to stoppings of the breast and liver.

lib. 15. c 23.

Mala

Mala medica & Citria.

Citrons, were not known in *Homers* time to be any meat: onely the pills thereof were burnt with Cedar-wood in Temples, when they ſacrificed to *Apollo*: as thinking the fume of it a ſpecial preſervative againſt the Plague: Neither is the juice of them ſince commended, but to reſiſt poiſon, to qualifie humours putrified within the body, to make a ſweet breath, to cure hot burning agues, and to cure the longing of women with child; for which yet the ſeeds are thought moſt medicinable. Nevertheleſs I am ſure as ripe Citrons in *Spaine* do nouriſh Spaniards, ſo preſerved Citrons may no leſs nouriſh us, conſidering that their corroſive quality is altered by ſugar, and their coldneſs made temperate thorough perboiling. Plin.l.13.ca.1. Plin.l.23.ca.6.

Pruna Damaſcena.

Damſins, which were firſt brought from the mount of *Damaſcus* in *Syria*, are a moſt wholeſome Plum of all others, giving moderat nouriſhment in hot weather, to young chollerick and dry ſtomachs. The moſt nouriſhing be fully ripe, ſweet, plump, and thin-skinn'd. Our cuſtome is very bad to eat ripe Plums laſt, when their ſweetneſs and lightneſs perſwades us to eat them formoſt. Ripe Damſins eaten whilſt the dew is upon them, are more medicinable then meat; but being eaten at the beginning of Dinner or Supper, they are more meat then medicin, and give an indifferent ſuſtenance to an indifferent ſtomach, eſpecially when they are preſerved. Damſins not fully ripe, had need to be boiled or preſerved, to correct their cold and crude nature; but as they are fit for hot ſtomachs and aguiſh perſons, ſo none at all are good for them that be old, or cold, or watriſh and phlegmatick of conſtitution.

The like may be ſaid of Damaſe-prunes, brought out of *Syria*, *Spaine* and *Italy*, which are ſweet, nouriſhing

and pleasant being stued or sodden; when contrariwise the French Pruen is harsh and soure, fitter to cool men in agues and to edg distasted stomachs, then to be offered any man in the way of meat.

Dactili.

Dates are usually put into stued broaths, minced-pies, and restorative cullices, as though they were of very great and wholesome nourishment. Certain it is that they fat much and encrease blood, but such blood as easily turneth into hot choler. *Alexanders* Souldiers were killed with new Dates; which taste so pleasantly, that only danger makes a man surcease to eat them. The best Dates grow by *Jericho* in *Jewry*, the next by *Alexandria* in *Egypt*; but the Dates of *Barbary* and *Spaine* have long writhled bodies without substance: Chuse them which are ripe and not rotten, firm and not worm-eaten, sweet and not astringent, and at the least a year old after the gathering; for such are best for a cold Liver, fittest to move the Belly and to help the cough; whereas new Dates bind excessively, stop the liver, stomach, veins, and lungs, gripe the guts, breed headach, hurt the teeth, and make little ulcers to arise in the mouth: yea ripe Dates lighting upon a bad stomach do easily putrifie, engendering malign agues, & stuffing the body with crude humours, whereupon great stoppings encrease both of spleen and liver. They are hot in the second degree, and moist in the first, never good when they are eaten alone, or without sugar, which hindreth their speedy corruption.

Plin. l. 13. ca. 4.

Prænestinæ, Heracleoticæ, Pontica & Avellanæ nuces.

Filberds and *Haselnuts*, coming first out of *Pontus*, and translated by the Romans into our Countrey, are found by experience to nourish the brain, to heal old coughs being eaten with hony, and to stay rhumes if they

Plin. lib. 15.

be

be toſted. Alſo being peeld whilſt they are green, and laid a while in water, and eaten afterwards with ſugar or ſalt at the end of meat, they give a laudible nouriſhment, encreaſing ſeed, tempering blood, and making it of a good conſiſtence. Chuſe ever the longeſt, ripeſt, and thinneſt ſhel'd, fulleſt of meat, and freeſt from ſpot or worm; alſo eat them whilſt they are new, if you purpoſe to nouriſh much; for afterwards they wax more oily and leſs nouriſhing: they are beſt towards Winter, and fitter for ſtrong and able ſtomachs, becauſe they eaſily overturn weak ſtomachs and procure headache.

Ficus Croſsi.

Figs are the ſweeteſt fruit of the bittereſt tree in the world; for neither leafe, nor bud, nor bark, nor wood, nor body, nor root, nor any part of it is ſweet beſides the fruit: nay the very aſhes of a fig-tree, is as ſharp and bitter as any ſoot; yet figs themſelves are ſo ſweet, that onely for love of them the French men firſt invaded *Italy*, and inhabited a great part of it many years; yea *Moſchus Antimolus* the Sophiſter having once taſted them, he hated all other meats during his life; and *Plato* ſo affected them, that he was called φιλοσύκη *the Fig-lover*; nay he loved them ſo much, that he died of lice, engendered of corrupt blood which the Figs made; alſo *Pompejus Columna* Cardinal and Viceroy of *Naples*, died ſuddenly in the arms of *Auſten Nyphus* that famous Philoſopher, with eating too many figs.

Plut. 5. Symp.

Plin. l. 12. ca. 1.

Alex. l. 3. ca. 11.

Athen. l. 7. ca. 1

Pau. Jov. in vita Colu n.

Figs are dangerous without wine, but wholeſome with it. Wherefore let all men beware of them, as *Solomon* bids us take heed of too much hony, leſt our ſweet meat bring ſoure ſawce, and pleaſure be puniſhed with too late repentance. They are ſeldome eaten of us green from the tree; and of outlandiſh figs, let *Dioſcorides* commend his (σύκας πελίνας) yellow figs, *Athenæus* his blue

Figgs, and Pratensis his Mariscas, or Fig-dates; yet in my judgement the round, short, and thick barrel'd Figs (having a thin skin, and a firm substance, with few seeds in them) are of all other the best, though not the sweetest, which I nothing doubt to be *Callistruthiæ Galeni*, and those delicate figs of *Livia Pompeia* which *Pliny* writes of.

Lib. 15. cap. 18.

The seed of Figs nourisheth no more then a stone, their skin hardly digesteth, onely their pulppy substance giveth much, though no very wholesome nor good nourishment. Chuse the softest, roundest, newest, soundest, thickest, and ripest; and as you drink wine upon cold and moist fruits, so drink small drink, or suck the soure juice of Orenges, Pomegranards, Lemons, or Citrons after Figs: thus being taken they augment fat, clear the countenance, provoke venery, quench thirst, resist venom, purge the kidneys of gravel, and nourish more then any Tree-fruit whatsoever. But if you would ripen a cold, or cleanse your pipes, or clear your voice, it is best to eat them with ripe Almonds, or to drink them with barly water: old age is most offended by them, and such as have stopt livers, or be of a bad and corrupt complexion.

Pistacia, or *Pistacia*.

Matth. com. in Dioscor.

Fisticks, or rather *Pisticks* (alluding to the *Syrian* word) are Nuts growing in the knob of the *Syrian* or *Egyptian* Turpentine-tree, being so much more wholesome, good and nourishing, by how much they are more sweet, odorifreous, full, big and green: They nourish plentifully, open the liver, clense the breast, strengthen the stomach and kidneys, stay fluxes and vomitings, fatten the body, stir up lust, and resist poison. They are wholesome both before and after meat, being eaten with old-pippins, or sugar-rosat.

Chil-

Children and hot complexions must not use them, for they enflame their thin blood, and cause giddiness: but even *Galen* (who discommends them more then he needed) alloweth them in Winter for cold fleagmatick and weak stomachs. *Isaac* saith, that they are hot and dry in the second degree, whereof indeed they want very little. 2 de diæt. part.

Uvæ.

Grapes differ two wayes especially in substance and tast. In respect of substance, they are either fleshy, which are fittest for meat, or winy and thinn, which are fittest to drink, being made into wine. In respect of taste, sweet Grapes fatten and nourish most, being of hottest constitution, and speediest concoction; yet they swell the stomach, engender thirst, and loosen the body. Soure and harsh Grapes are cold in operation, hardly digested, of little nourishment, griping and yet binding the belly; and therefore fitter to be tasted of as sawce, then to be eaten as meat.

The Germans hang up clusters of ripe Grapes (suffering them not to touch one another) upon lines in a cold Gallery, or rather in their Bed-chambers; which being dried nourish much, and yet neither swell the stomach nor cause loosness: in heat of agues one such Grape or two at the most do more refresh the mouth, and restore the taste, then six ownces of conserve of cold Berberies.

Haselnuts are already written of in our Treatise of Filbirds.

Mala Iunia:

Iunitings are the first kind of Apples which are soonest ripe, coming in and going out with the Month of June; of a little round and light substance, tender pulp, and very fragrant smell; sent at that time to cool choler,

choler, slack thirst, and restore spirits decayed with heat of Summer; it giveth sufficient, though no great nor strong nourishment, being fitter for young and hot complections, then them which are weakned with phlegm.

Corni.

Kornils or Corneols are of a very astringent and binding taste, fit to nourish weak stomachs that can keep nothing, or weak guts that void all things. For sound men they are not good, but eaten in small quantity after meat; because they firmly seal up the stomach, and accidentally help concoction. Tart stuff or Marmalade may be made of them to that purpose, wherein no doubt they excel qninces, Egleutius berries be of the like substance and nature.

Malum Limonium.

Lemmons approach neer unto Citrons: and *Limes* are engendred of them both. Their poulp is cold and dry in the third degree; their peel hot and dry in the second, and their seed temperate. If you eat the juice alone, it causeth gripings, leanness and crudities; but if you eat the peel with the pulp (as nature seemeth therefore to have united them) the heat of the one correcteth the rawness of the other, and not onely the stomach, but also the heart is comforted by them both. They of *Naples* and *Genoa* slice the best and soureſt Lemons and Citrons very thinn, and having cast on salt and rosewater, use them as a general sawce to all flesh and fish; by which preparation an appetite is procured, their wine well tasted, and their kidneys scowred.

Pisanel. de esc. & potul.

But forasmuch as we live in a colder climate, it is best to take the ripest sort of Lemmons, and to steep their slices, peel and all in wine, sugar and cinamon upon the warm coals, and then to eat them alone, or with our meat. Let old and consumed persons beware of them;

for

for they will ſpend their ſpirits with abundance of urine, and alſo overthrow their natural heat, which is rather to be quickned and reſtored with wine, then quenched or quelled with ſo great a cooler.

Meſpila.

Medlers were not ſeen in *Italy* whilſt *Cato* lived, but now in *England* there be too many. Concerning the fruit it ſelf, it is never good till it be rotten; wherein the bus-meddlers of our age may alſo worthily be compared to them: the great ones (called Setania) have moſt pulp, the little ones leſs, but more fine and fragrant: theſe alſo do more comfort and bind the ſtomach, though the great ones excell them in plenty of nouriſhment: either ſort is to be eaten laſt, becauſe they are of an heavy and aſtringent nature, burdenſom to the ſtomach, and engendering groſs humours, if they be eaten firſt. Plin. l. 15. c. 20.

Mora.

Mulberies being black and fat (which is a ſigne of their full ripeneſs) are hot in the firſt degree, and moiſt in the ſecond; fitteſt to be eaten before meat; becauſe they eaſily paſs from out the ſtomach to the guts, drawing the other meat along with themſelves: they pleaſe the ſtomach, procure loſneſs of body and urine, nouriſh ſound and clean bodies, though they corrupt in unclean ſtomachs; alſo they ſmoothen the harſhneſs of the throate, quench thirſt, delay choler, and cauſe no great, but yet a natural appetite to meat. They ſhould be gathered before Sun-riſing, and given onely (as I ſaid) to clean ſtomachs and before meat; for they will elſe corrupt and ſwell us up, and drive us perhaps into ſome putrified fever. They are fitteſt in Summer for young men, and ſuch as abound with blood and choler. Piſ. de eſc. & pot. ex Avicenna Ætio & Iſaaco Iudæo.

Unripe Mulberies (which is diſcerned by their white-

neſs

nes and redneſs) may be good to make medicins for ulcered throats and fluxes of the belly, but they deſerve not the names of nouriſhments.

When Mulberies cannot be gotten, Blackberries or
2 de alim. fac. Dewberries may ſupply their room, to which *Galen* aſcribeth the like vertues. This one thing let us note, omitted of all Herbariſts of our latter age; that albeit a Mulbery Tree be called in Greek and Latin *Morus*, that is to ſay, *a fool*; yet her wiſdome excelleth all other Trees in my judgement, becauſe it never budeth till all ſharp weather be clean gone, and then ſpredeth out her leaves more in a day, then all other Trees did in thirty before.

Olivæ.

Laert. in Plut. vit. *Olives* (the deſired ſalade of divine *Plato*) are an uſual diſh at moſt mens Tables, though none of them grow in *England*. Wild Olives are better, then thoſe which are ſet in City Orchards; which the very Birds do know in *Italy*, more coveting the wilder ſort. We have three ſorts of them brought into our Countrey, Spaniſh-olives, Italian olives, and Olives of Provence. The firſt ſort is the biggeſt, but yet the worſt, being too yellow, too ſoft, and too full of oil: the Italian Olive is almoſt as big, but more firm of fleſh, and pleaſanter through retaining his natural greeniſhneſs. The Province Olives are leſs then either, ſomething bitterer alſo and more leather like skin d, yet better for the ſtomach then the Spaniſh, though nothing neer the Italian or Bononian Olive in fleſh, taſte, or goodneſs: There alſo their pickles is made of water, ſalt, ind ſweet fennel, which giveth them a greater grace, and maketh them leſs heavy unto weak ſtomachs.

All Olives (even the beſt) are but of ſlow and little nouriſhment; ſerving eſpecially to provoke appetite, to cleanſe the ſtomach of phlegm, to ſtrengthen the

guts,

guts, and to cure loathing of meat. It were good to take them out of their ſalt pickle (which enflameth blood) and to lay them a while in vinegar before we eat them, to correct their heat, and make them more agreeable to the ſtomach. They are beſt in the midſt of meat with a French ſalad; for being firſt eaten, they lye heavy in the ſtomach, and being laſt eaten, they offend the head with their brackiſh and ſalt vapours, which hinder ſleep and encreaſe thirſt.

Malum Aurantium.

Orenges are brought hither of three kinds, ſome exceeding ſweet, others ſoure, and the third ſort unſavory, or of no relliſh. The firſt ſort are ſweet and temperately hot, of indifferent nouriſhment, good for ſtoppings of the breſt, rhumes and melancholy. Very ſoure Orenges are extreamly cold, making thin and watriſh blood, and griping the belly; but right Civil-orenges have a pleaſant verdure betwixt ſweet and ſoure; whoſe juice and fleſh preſerved, cauſe a good appetite, bridle choler, quench thirſt, yet neither cool nor dry in any exceſs. As for unſavory Orenges, they neither nouriſh nor ſerve to any good uſe; but lie heavy in the ſtomach, ſtirring up wind and breeding obſtructions in the belly: being eaten with ſugar and cinamon, civil-orenges give a pretty nouriſhment to aguiſh perſons, whoſe ſtomachs can digeſt no ſtrong meats; and alſo their pills preſerved do ſomewhat nouriſh, eſpecially if they be not ſpoiled of the white part, which is moſt nouriſhing; as the outward rind contrariwiſe is moſt medicinable; chuſe the heavieſt, ripeſt, and beſt coloured, and thoſe that taſte pleaſantly betwixt ſweet and ſoure.

Mala Perſica.

Peaches ſhew manifeſtly how change of earth and climate may alter natures; For *Columella* and divers be-

fore *Plinies* time have recorded, that in *Persia* (from whence they were brought into Europe) peaches are a deadly poison; but with us the smell of a ripe, tender, and fragrant peach comforteth the heart, and their meat not onely causeth appetite, maketh a sweet breath and cooleth choler, but also easily digesteth and giveth good nourishment. I never saw greater store of good peaches then in Suitzerland; where the poor men fat themselves and their hoggs with them exceedingly when they are in season. All Peaches are to be quartered, and laid in strong wine before they are eaten. Ripe Peaches accor-
2 de alim. fac. ding to *Galens* rule must be eaten in the beginning of meals, because they are a moist and slippery fruit; but hard and unripe Peaches are best at the end of meat (if ever they are good at all) yea though they be candied or preserved; yet Peaches must be sparingly eaten, for many are dangerous, and killed *Theognostus* that fine Scholer, so much lamented in the Greek Epigrams. Four good morsels, Peaches, Figs, Melons, and Champignois.

Pyra.

Pears be of infinite kindes, because men by graffing divers Pears together have made of them infinite mixtures. The *Norwich-pear*, and St. *Thomas-Pear* are most durable and very good; the *Sand-pear* is firm and also nourishing; the *Lady-pear* is too watrish, though beautiful in colour: The *Katherin-pear* is simply best and best relished: The *Musk-pear* is very cordial; The Long-tail hath a good verdure; The *Puff-pear* is full of wind: The *Bell-pear* is very sappy: The *Tanckard-pear* is somewhat bitterish and noisome to the stomach. But leaving their infinite differences of shape, colour, and

1. Amerinum.
2. Signinum.
3. Venereum
4. Crustuminum
5. Hordearium
6. Dolobellianum
7. Superbum.
8. Cucurbitinum
9. Ampullaceum

} *Plinij*

time

time, let us onely write of their differences in taſte, which is chiefly to be regarded. All ſweet Pears be moſt nouriſhing, cleanſing the breſt of Phleagm, comforting the ſtomach, and leaſt binding. Soure and harſh Pears are exceeding hurtful to the ſtomach and ſinewy parts; unſavory Pears breed ill juice, and bitter Pears nouriſh nothing at all. If a well relliſhed Pear be alſo endued with a fragrant ſmell (as the Katherin Pear, Violet, Poppering, Sugar-Pear, Musk-pear and ſuch like) they are to be preferred before all others. Schol.ſal.c.39.

Concerning the preparation of Pears, they are worſt raw, and their skinn is moſt unwholeſome; without wine they are counted poiſon, eſpecially being largely taken as a meat. They are beſt being eaten laſt, as contrariwiſe Apples for the moſt part are firſt to be eaten; becauſe they are rather of a looſning then an aſtringent nature. They are beſt baked, then roaſted; but dryed Pears (in *Harry Stevens* judgement) ſurpaſs all for ſtrong nouriſhment. They are temperate in heat and cold, but dry in the ſecond degree: which cauſeth them to ceaſe fluxes and vomits, to repel vapours, and ſtrengthen the ſtomach. Lib.de.la. maiſ. ruſt.

Prana.

Plums grow here in ſuch variety, that to name them onely were a tedious work. The moſt pulppy, ſweet, pleaſant and nouriſhing be theſe. *Pear-plums*, *Violet-plums*, *Peſcod-plums* our *Ladies-plums*, *Wheatplums*, *Mawdlins*, and *Damſins*, whereof we have already ſpoken.

The leaſt nouriſhing (though ſome of them taſte not unpleaſantly, eſpecially the Chriſtian-plum) are Bullices, Chriſtians, Prunellaes, Skegs and Horſeplums.

All Plums baked, ſtued, or preſerved with ſugar do more plentifully nouriſh, becauſe much of their ſharpneſs, watriſhneſs, and rawneſs is thereby corrected.

Alwaies remember to eat the ſweeteſt ſort before, and the ſoureſt ſorts of Plums after meat, leaſt unorderly eating cauſe that to be blamed, which was good and wholeſome in his due place.

Here I have occaſion to ſpeak of the paſte of *Genoa* made of fragrant and fine ripe Plums; which no doubt is not onely cordial, but alſo reſtorative to ſuch ſtomachs, as through extremities of agues have loſt their ſtrength.

Mala Punica.

Pomegranads when they are ſweet and thorough ripe, looſen phlegm, help the ſtomach, breſt, and cough, encreaſe venery, provoke urine, looſen the belly, moiſten the ſpiritual parts, and give indifferent ſtore of good nouriſhment: they are beſt in Winter for old men and phlegmatick conſtitutions.

Gal. l. 8. ſimpl.

Soure Pomegranads hurt a cold ſtomach, ſtraiten the breſt, hinder expectoration, ſtop the liver, offend both teeth and gums, cool exceſſively, ſtay all humoral fluxes, yet provoke urine moſt plentifully; and therefore they are more preſcribed in agues then the ſweet ones, as alſo to cholerick young men ſubject to ſcowrings. *Paulus Ægineta* affirmeth, ſoure Pomegranads to bind onely ſound mens bodies, but not ſuch as be ſick. Howſoever it is, ſith the ones goodneſs reſiſteth the others hurtfulneſs, it is beſt to mingle both their juices for ſuch as be aguiſh or weak, and ſeverally to uſe them for the ſtrong according as occaſion ſerveth.

Gal ex. Dioſc. lib. 1 cap. 127.

Mala cotonea & Cydonia.

Quinces are of two ſorts; an Apple-quince called *malum cotoneum*, and a Pear-quince called of *Dioſcorides Struthium*; both of them were firſt brought from *Cydon*, a caſtle in *Candy*, whereupon they are commonly called *mala Cydonia*; we account moſt of the latter ſort; but the cotton and downy Quince made like an Ap-

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ple, is moſt commended of the Grecian and Latin writers. Of either of them chuſe the moſt clear, tranſparant, thin-skind, ungravelly, downy, beſt ſmelling, and moſt furrowed as it were with long ſtreaks; for the very ſcent of ſuch is comfortable, and though their raw fleſh be as hard as raw beefe unto weak ſtomachs, yet being roaſted, or baked, or made into Marmalade, or cunningly preſerved, they give a wholeſome and good nouriſhment, and make the body ſoluble being eaten laſt at meat; for if you eat them firſt, they clyng the ſtomach, cauſe exceeding coſtiffneſs, and hinder digeſtion, as *Galen* ſufficiently tried in *Protas* the Orator. They are cold in the firſt degree, and dry almoſt in the ſecond: agreeing with all ages, times, and complexions, where juſt occaſion is given to uſe them.

3 de alim. fac. cap. 22.

Uvæ paſſæ.

Raiſins are of the ſame temperature with the Grapes which they are made of, being alſo as divers in taſte, ſubſtance and quality, as they be. That *Noah* was the firſt planter of Vines, Chriſtians know better out of the Bible, then any Poet or heathen writer could ever aim at; but who firſt deviſed the drying of Raiſins in the Sun, or the preſſing them into frailes, it is neither ſet down by *Plin* nor any other Author that I have read. Onely this I finde by reaſon and experience, that the greateſt, fatteſt, ſweeteſt, longeſt and bleweſt Raiſins of the Sun are ever beſt; nouriſhing ſufficiently, moderately clenſing, very well temperating ill humours, mitigating all paines, and engendring very pure and good blood; yea the *African* Phyſitians that lived in *Galens* time did with one voice and conſent proteſt thus much of them, that for opening the breſt, ſtomach and lungs; for cleanſing the blood, kidneys, and bladder, for ceaſing all pains of the guts and moderate nouriſhment, no fruit

2 de alim. fac.

is

is to be compared unto Raisins. *Matthiolus* in his Commentaries upon *Dioscorides* saith that Raisins of the Sun being either voided of their kernels or growing without kernels, loosen the belly, help hoarseness, and both nourish and cleanse the liver: contrariwise being eaten with the stones or kernels, they work rather a contrary operation. That Grapes nourish much, we may see (saith *Galen*) by Vintage labourers, who come lean to the vineyard, but return as fat as Hogs. Much more do Raisins of the Sun and other Raisins nourish our bodies, and are therefore to be accounted for no bad meats.

Lib. 5. cap. 4.

Lib. 2. de alim. fac. cap 9.

Pyra volema Plinij.

Wardens or *Palme-pears* so called, because one of them will fill the palm of a hand, were first brought into credit by *Livia Pompeja*; they are very hurtful and almost indigestible being eaten raw or green; but towards Winter they are very wholesome for a weak stomach, being stued, bakt, or roasted, and to be preferred for nourishment before all fruit; engendring (especially when they are sweet and red) most wholesome juice; strengthening concoction, repelling vapours from the head, and comforting the weak and decayed spirits: would to God every hedge were as full of them as they are of wild Pears and Crabs, that both poor and rich might have a competent nourishment when fish and flesh can hardly be gotten.

Plin. l. 15. c. 15.

Iuglandes.

Wallnuts or *Iupiters* acorns (for so the Greeks and Latins called them) are sufficiently nourishing whilst they are green, but when they once wax so dry that they hardly peel, they are more medicinable then nourishing: either of them engender the cough and cause headache; but if you peel new Walnuts and wash them in wine and salt, they are least offensive to the stomach, and yet more

Mic. 3 sat. c. 18
Plin. lib. 23. c. 8

Pis. de escul. & potul.

nourishing

nouriſhing if you eat them with ſugar. Old Walnuts are hot in the third degree, and dry in the ſecond; new Walnuts are moſt temperate in each reſpect, agreeing with old men and phlegmatick perſons, being eaten at the end of the Fall, and the beginning of winter.

CHAP. XXIII.

Of ſuch Fruits of the Garden as are nouriſhing.

Atichokes grew ſometimes onely in the Iſle of *Sicil*; and ſince my remembrance they were ſo dainty in *England*, that uſually they were ſold for crownes a peice: now induſtry and skill hath made them ſo common, that the pooreſt man is poſſeſſed of Princes dainties. *Julius Capitolinus* in the life of *Pertinax*, and *Pliny* likewiſe in the 19 book of his natural Hiſtory, reports Artichokes to have been of ſuch eſtimation in *Carthage* and *Corduba*, that there were ſold as many Artichokes in one year, as came to ſix thouſand Seſterties, which maketh thirty thouſand pound Sterling. The firſt ſprouts of Artichoke-leavs being ſod in good broth with butter, do not onely nouriſh, but alſo mightily ſtir up luſt of the body both in men and women: the young heads of them eaten raw with pepper and ſalt do the like; but the great heads being once come to perfection, howſoever they are counted windy & hard of digeſtion, fuming up to the head, and burdenſom to the ſtomach: yet certain it is that they are of great nouriſhment being well prepared. Some boil them in fat poudred-beefe broth till they be tender, and then eat them with vinegar, pepper, ſugar, butter, and ſalt. Others having parboiled them a little, take the pulpy Dod. lib. 4. Pla. Gal. 2. de alim. fac.

part

part in the bottome, and with sweet Marrow, Verjuice, Pepper, Sugar, and Gooseberries, make most excellent and restorative Pies. The Italians broil them on a Grid-iron, setting their bottoms downward, and pouring on a little sweet oil upon every leaf assoon as they open with the heat, and as that soakes in, they put in a little more: for if much should be poured in at once, they would smel of the smoak, by reason that the oil would drop into the fire. This way the Artichoke is least windy, and (if it be eaten with Sugar, Butter, and the juice of an Orenge) most pleasant likewise. They are hot in two degrees, and dry in one; and therefore fittest for cold, aged persons, and complexions. Remember that raw Artichokes are to be eaten towards the end of meals, but the other at the beginning or in the midst.

Asparagus.

Asparagus was in old time a meat for such Emperours as *Julius Cæsar*; now every boord is served with them. They must be presently gathered when their heads bow downwards, and being sodden in two or three waters (to ridd them of bitterness) they are to be boiled in mutton broth till they be tender, which is done in a trice. The greatest and tendrest stalked are ever best, and few or no kind of herbs nourish more, being spoiled of their bitterness and eaten hot. *Galen* doubteth of their active quality, but yet experience sheweth them to be temperately moist, and not to exceed in heat the first degree.

Dodon. lib. 2. hist. pl.

Ballocks-grass, or Satyrium (whereof there be five principal kinds) is only nourishing in the full, heavy and sappy root; for the other is of clean contrary disposition. Some eat them being boiled in Goats milke and Sugar. Others candy them, or keep them in Syrup:

any

any way they encreaſe bodily luſt. ſtrengthen the liver, help the parts of conception, reſtore them which are conſumed, and give plentiful nouriſhment in hectick Fevors..

Mora rubi.

Bramble-berries, or *Black-berries*, be they of the greater or the leſs kind, are temperately warm, and ſufficiently nouriſhing to a weak ſtomach. How the poor live upon them, daily experience ſheweth; yet being much eaten they bind the body, and engender ſuch putrified humors as beget both ſcabs and lice.

Borrago. Bugloſſa. Sirſium.

Borrage, *Bugloſs* and *Langdebeif*, are of ſo great a temperature in all qualities, that they are not only commended for ſpecial Cordials being ſteeped in Wine, or made into Conſerves; but alſo their flowers, herbs, and roots are eſteemed reſtorative, nouriſhing weak bodies ſufficiently, and ſtrengthening the parts of nouriſhment more then meanly, being ſodden in broths, culliſes, or gellies.

Perſonatæ radix.

Burr-roots, (I mean of the Clot-burr, called πεϱιδώπιον by the Greeks) whilſt they are young and tender, in the month of *April*, are very wholeſome and nouriſhing, being eaten like a young green Artichoke with pepper and ſalt. The Frenchmen and Italians firſt found them out: ſince which time they are more common amongſt us, through the means of them which have travelled into ſtrange Countries.

Braſſicæ.

Coleworts be of divers ſorts, but the moſt nouriſhing of all is your white-leafed Cabbage (as big as a great loaf) called *Braſſica Tritiana*, and that which the Italians calleth *Cauli flores*: ſo beloved of *Pompey*, that it Plin.

was termed *Brassica Pompeiana.* Either of them must first gently be sodden in fair water, then again steeped all night in warm milk; afterwards seeth them with fat marrow or in fat brues, and they are very nourishing without offence. Otherwise all Coleworts engender gross and melancholique bloud. Choose ever the whitest and tendereſt leafed, for they are of the finest and best nourishment. The Ægyptians eat Cabbage first to prevent drunkenness.

Alex.l.5.c.21.

Danci hortenses.

Carot roots, are very temperate in heat and dryness, of an aromatical and spice-like taste, warming the inward parts, and giving great nourishment to indifferent stomachs, being sodden in fat and fleshy broth, or else buttered. The yellower the root, the more sweet, tender, and aromatical is the Carot: and the best grow in a black, soft and ripe though not in a forced earth.

Anguriæ Citruli.

Plin.l.19.c.9. *Citruls*, (so much beloved of *Tiberius* the Emperor) are of like temperature with Melons and Pompions (of whom hereafter) nourishing hot stomachs very well being boiled with good flesh or sweet milk.

Cucumeres. Melopepones.

Galen. *Cucumbers* growing in hot grounds and well ripened with the Sun, are neither moist nor cold in the second degree. They agree well with hot stomachs being eaten with vineger, salt, oil, and pepper: but if you boil them (whilst they are young) with white-wine, vervin, dill, and salt liquor, they are not of a bad nourishment (as *Galen* took them) but engender good humors, and settle a very cold and weak stomach: as by much practice and long experience I have proved in divers persons.

Schænopraſa

Schænopraſa.

Cives, or *Ruſh-leeks* be almoſt as hot as Leeks themſelves. Some eat them raw in Salads, but then they nouriſh not. If you boil them twice or thrice in water, they loſe their over-hot and drying nature, and give no bad nouriſhment to cold ſtomachs.

Glandes terreſtres Dodonæi.

Earthnuts grow much on *Richmond Heath* and *Coome Park*, as alſo beſide *Bath* as you travel to *Briſtol*. They are beſt in *May*. In *Holland* and *Brabant* they are eaten (as the roots of Turneps and Parſneps) boiled in fleſh-broth, which correcteth their binding quality, and maketh them of good and wholeſome nouriſhment.

Bulbocaſtanea.

Earth-cheſnuts are far bigger then Earthnuts, and the flowers of them are white where the others be red. About *Bath* there is great plenty of them, and they are of like nouriſhment and uſe with the Earthnuts.

Intubum ſativum latifolium.

Endive (eſpecially that which hath the longeſt, largeſt, ſofteſt, and whiteſt leaves) is of good nouriſhment to hot ſtomachs, not only cooling but alſo encreaſing bloud; if it be ſodd in white broth till it be tender: but if you eat it raw in ſalads (as it is moſt commonly uſed) then it only cooleth and lyeth heavy in the ſtomach, becauſe it is not freed from its crudities.

Vacinia paluſtria.

Fen-berries grow not only in *Holland* in low and moiſt places, but alſo (if I have not forgotten it) in the Iſle of *Eli*. They are of like temper and faculty with our *whortles*, but ſomewhat more aſtringent. Being eaten raw or ſtewed with ſugar, they are wholeſome

meat in hot burning fevers, unto which either fluxes of humors or spending of spirits are annexed. Likewise they quench thirst no less then Ribes, and the red or outlandish Gooseberrie.

Mora Rubi Idæi.

Trambois, or *Raspis* are of complexion like the Blackberry and Dewberry, but not of so astringent nor drying quality. Furthermore they are more fragrant to the Nose and more pleasant in taste, and of far better nourishment to hot stomachs, for cold stomachs cannot convert them into any good juice.

Allium.

Garlick was so odious or hurtful to *Horace* that he makes it more venemous then Hemlocks, Adders bloud, *Medea's* cups, yea then the poison of *Nessus* the Centaure which killed *Hercules*. Contrariwise the Thracians eat it every morning to breakfast, and carry it with them in warfare as their chiefest meat. Whereat we need not marvel, considering the coldness of their Country and their phlegmatick constitution. Let us rather wonder at the Spaniard, who eats it more (being a hot Nation) then our labouring men do here in *England*. Whereby we may see how preparation begetteth in every thing another nature: for the Thracians eat it raw because of their extreme coldness; but the Spaniard sodden first in many waters, or else rosted under the embers in a wet paper, whereby it is made sweet and pleasant, and hath lost more then half of his heat and dryness. Thus is Garlick medicine and meat: medicine if it be eaten raw, but meat and nourishment being rosted under the embers, or stickt like lard in fat meat, or boiled in many waters, broths, or milks. By which way also his fuming and diuretical quality is much corrected. Yet beware lest you eat too much

Horat. l. 3. epod

Suidas.

of

of it, leſt it engender little worms in your fleſh, as it did in *Arnulphus* the Emperor, whereof he died. It is very dangerous to young children, fine women, and hot young men; unleſs the headdy, hot and biting quality thereof be extinguiſhed by the foreſaid means. Cranz. l. 3. ca. 3. hiſt. ſaxon.

Cucurbitæ.

Gourds eaten raw and unprepared, are a very unwholeſome food, as *Galen* ſaith, exceedingly cooling, charging, and loading the ſtomach, and engendering crudities and wind. But being boiled, baked, or fryed with butter, it loſeth his hurtfulneſs, and giveth good nouriſhment to indifferent ſtomachs. The ſeed of it being husked and boiled in new milke is counted very reſtorative in hectick fevers.

Groſſulæ. Uvæ criſpæ.

Gooſeberries being thorough ripe are as nouriſhing as ſweet, and of the like temper, not only encreaſing fleſh, but alſo fatting the body. They ſhould be eaten firſt and not laſt, becauſe they are ſo light a fruit. When they are almoſt ripe they are reſtorative being made into Codiniack, or baked in Tarts. Soure Gooſeberries nouriſh nothing, ſerving rather for ſawce to pleaſe ones taſte, then to augment fleſh.

Groſſulæ tranſmarinæ.

Red Gooſeberries or baſtard-Corinths, commonly called *Ribes* of Apothecaries, and taken of *Dodonæus* for the Bears-berry of *Galen*; is almoſt of the like nature with Gooſeberries, but more cold, dry, and aſtringent by one degree, becauſe they never wax ſweet in our Country. They are very cordial and cooling in Agues, being eaten either in Conſerve, or Codiniack; yea nouriſhing alſo to hot ſtomachs. lib. 7. de med. ſec. loc.

Lupularii aſparagi.

Hop-ſhootes are of the ſame nature with Aſparagus, nouriſh-

nourishing not a little, being prepared in the like sort (which is before described) though rather cleansing and scouring of their own nature.

Alliaria.

Jack by the hedge, as it is not much used in Medicines, so it was heretofore a very ancient and common meat, being therefore called *Sawce alone*. Country men do boil it and eat it in stead of Garlick, being no less strengthened and nourished by it then the Persian children were with Town-cresses. I allow it not for indifferent stomachs, unless it have been steept in divers warm waters, and then be eaten (as Garlick may be eaten) moderately: for it is hot and dry more then in the third degree.

Porra.

Leeks are esteemed so wholesome and nourishing in our Country, that few thinke any good Pottage can be made without them. That they engender bloud no author denies, but they say it is gross, hot, and evil bloud. Nevertheless if they be first sodden in milke, and then used in meat, they are unclothed of all bad qualities, and become friendly to the stomach, and nourishing to the liver. The Grecians made such reckoning of Leeks, as our Welsh men do; yea he ever sate uppermost at *Apollo*'s feast that brought thither the greatest headed Leek. Some impute that to his mother *Latona* her longing for Leeks whilst she was with child of *Apollo*. Others say that *Apollo* did so highly esteem them, because they engender much bloud and seed, whereby mankind is much encreased: which opinion I like best of, hearing and seeing such fruitfulness in *Wales*, that few or none be found barren, and many fruitful before their time.

Polemon lib. de Samothrac. Athen. l. 9. c. 3.

Porrum

Porrum ſectivum Palladii.

The unſet Leek or Maiden-leek is not ſo hot as the knopped ones; becauſe his fuming quality is diminiſhed by often cutting.

Lactuca.

Lettice is not more uſually then profitably eaten of us in Summer; yea *Galen* did never eat of any other Garden herb ſave this (for ought we read) whereby he delayed the heat of his ſtomach in youth, eating it formoſt, and ſlept ſoundly and quietly in age, eating it laſt. 2 de alim. fac.
It is better ſodden then raw, eſpecially for weak ſtomachs: and if any will eat it raw, correct it with mingling a little Tarragon and Fennel with it. The young loaſt. Lettice is ſimply beſt, but you muſt not waſh it, for then it loſeth its beſt and moſt nouriſhing vertue that lieth upon the outmoſt skin: only pluck away the leaves growing near the ground, till you come to the cabbage of the Lettice, and it is enough. Long uſe of Lettice cauſeth barrenneſs, cooleth luſt, dulleth the eyeſight, weakeneth the body, and quencheth natural heat in the ſtomach: but moderately and duly taken of hot natures, it encreaſeth bloud, ſeed, and milk, ſtayeth all fluxes of nature, bringeth on ſleep and cooleth the heat of Urine. The middle and thickeſt part of the leaf being boiled and preſerved in Syrup (as Endiff and Succory is done beyond-ſea) give a great nouriſhment to weak perſons newly recovered of hot Agues. The Romans did eat Lettice laſt to provoke ſleep: we eat it firſt to provoke appetite. So that *Martials* queſtion is fully anſwered:

Claudere quæ cœnas Lactuce ſolebat avorum.
Dic mihi, cur noſtras incipit illa Dapes?
When elder times did feed on Lettice laſt,
Why is it now the firſt meat that we taſt?

Melones

Melones & Pepones.

Melons and *Pompions* are not so cold nor moist as Cucumbers. Growing in a hot ground and thoroughly ripened with hot and dry weather, they give much nourishment, especially being baked with good flesh or sweet milke, or baked with sweet apples butter and fennel-seed.

Melopepones.

Musk-melons are neither so moist nor cold as the ordinary sort, engendring far better bloud, and descending more speedily into the belly. They will hardly prosper in our Country, unless they are set in a very fat, hot, and dry ground, having the benefit of Sun-shine all the year long. *Jason Mainus* (a most famous Civilian) so loved a Musk-melon, that he said to one of his friends, Were I in Paradise as *Adam* was, and this Fruit forbidden me, Verily, I fear me, I should leave Paradise to taste of a Musk-melon. Nevertheless let not the pleasant smell or taste of them draw any man to eat too much of them, for they cast *Albertus secundus* the Emperor into a deadly flux; *Sophia* Queen of *Poland* into a numb'd Palsie, and *Paulus secundus* the Pope into a mortal Apoplexy. All Melons, Pompions, and Cucumbers, are not presently to be eaten out of the ground (though they be fully ripe) but rather a week after for with delay they prove less moist, and also less cold. As for our great Garden Pompions and Melons they may tarry in a warm Kitchin till towards Christmass before they be eaten, to be more dryed from their watrishness, and freed from crudities.

Fe·n.sac.lib.4. Ticin hist. Cuspinianus. Cromerus. Platina.

Napi.

Navews, especially *Napus sativus*, called in English *Navew gentle*, nourish something less then Turneps, otherwise they are of like operation. They are best sodden

ſodden in pouldred Beef broth, or elſe with fat Mutton, or pouldred Pork.

Cepæ.

Onions are very hot and drye; nevertheleſs being roſted or boiled in fat broth or milke, they become temperate and nouriſhing, leaving their hot and ſharp nature in the broth or embers. The Prieſts of Ægypt abhorred them of all herbs; firſt becauſe (contrary to the courſe of other things) they encreaſe moſt when the Moon decreaſeth. Secondly, becauſe they nouriſh too much, and procure luſt, which religious men, of all other perſons, ought to refrain. The greater, whiter, longer, ſweeter, thinner-skinned, and fuller of juice they be (ſuch are St. *Thomas* Onions) the more they nouriſh, and excel in goodneſs: but if they be very red, dry, round, light, and ſowriſh, they are not ſo commendable. Raw Onions be like raw Garlick, and raw Leeks (that is to ſay, of great malignity, hurting both head, eyes, and ſtomach, enflaming blood, and engendering both groſs and corrupt humors) but ſodden in milke, and then eaten Sallad-wiſe with ſweet oil, vinegar, and ſugar (as we uſe them in Lent) they are hurtful to no perſons nor complexions.

Plut. l. de Iſide & Oſiride.

Apium hortenſe.

Parſley nouriſheth moſt in the root; for if you chooſe young roots and ſhift them out of two or three warm waters, they loſe their medicinable faculty of opening and cleanſing, and become as ſweet, yea almoſt as nouriſhing as a Carot being ſodden in fat broth made with good fleſh. The like may I ſay of Aliſander buds which is nothing but the Parſley of *Alexandria*) being dreſt or prepared in the like manner: otherwiſe they may be uſed (as Nettles are) in Spring-time pottage

Dodon. lib. 5. hiſt. plant.

to cleanse bloud, but they will give no laudable or rather no nourishment at all.

Portulaca.

Purslane is usually eaten green in sallades, as Lettice likewise. But being sodden in wine it is of good nourishment in the Summer time unto hot stomachs, which are able to overcome it.

Radices Sisari Indici.

Potado-roots are now so common and known amongst us, that even the husbandman buyes them to please his wife. They nourish mightily, being either sodd, baked, or rosted. The newest and heaviest be of best worth, engendring much flesh, bloud, and seed, but withall encreasing wind and lust. *Clusius* thinks them to be Indian Skirrets, and verily in taste and operation they resemble them not a little.

Radicula sativa.

Radish roots of the Garden (for they are best) are either long and white without, or round like a Turnep, and very black skinned, called the Italian Radish. Most men eat them before meat to procure appetite, and help digestion. But did they know (and yet they feel it) what ranck belchings Radishes make, how hardly they are digested, how they burn bloud, and engender lice, cause leanness, rot the teeth, weaken eye-sight, and corrupt the whole mass of nourishment, I thinke they would be more temperate and sparing of them; yet were so prized amongst the Grecians, that at *Apollo's* feast when Turneps were served in tinn dishes, and Beets in silver, yet Radish roots were not served but in golden dishes. Notwithstanding, sith by nature they provoke vomiting, how can they be nourishing? unless it be to such rustical stomachs as are offended with nothing, and to whom resty Bacon is more agreeable then young and

tender

tender pork. Nevertheleſs ſith only the heat and biting of radiſh, are the chiefeſt cauſe why it nouriſh little or nothing(as *Galen* ſaith) no doubt if by ſteeping in warm milk, or boiling in fat broth thoſe qualities be removed, it would prove the leſs medicinable & more nouriſhing. 3 de alim fac.

Rapi Silveſtris radix.

Rampions or wild Rapes, of nature not unlike to Turneps, eaten raw with vinegar and ſalt, do not onely ſtir up an appetite to meat, but alſo are meat and nouriſhment of themſelves. In high *Germany* they are much eaten, and now our Nation knows them indifferently well, and begin to uſe them.

Radix Allii urſini.

Ramſeys are of like vertue and power with Garlick, and are ſo to be prepared, or elſe they give neither much nor any good nouriſhment.

Rapæ.

Rapes or Turneps, ſodden in fat broth, or roaſted with butter and ſugar put into the midſt thereof, nouriſh plentifully, being moderately taken; for if they be undigeſted through exceſs, they ſtir up windineſs, and many ſuperfluous humours in the body. The *Bohemians* have Turneps as red outwardly as blood, which I did eat of in *Prague*, and found them a moſt delicate meat; yea they are counted ſo reſtorative and dainty, that the Emperour himſelf nurſeth them in his Garden. Roaſted Turneps are ſo ſweet and delicate, that *Manius Curius* refuſed much gold, offered him by the Samnites, rather then to leave his Turnep in the Embers. Plin. l. 9. c. 15.

Radices Eringii marini.

Sea holly roots are of temperate heat and cold, but ſomewhat of too dry a nature; yet prove they moiſt enough to give plentiful nouriſhment, after they have been preſerved in ſyrupe or candied with ginger, encrea-

sink, blood, seed, and lust, and restoring such as by lechery have been much consumed.

Radices Sisari.

Skirret-roots were so sweet & delicate in ancient times, that *Tiberius Cæsar*, caused the Inhabitants of *Gelduba* (a certain signory upon the Rhine) to pay him tribute at Rome in Skirret-roots; bringing them weekly thither whilst they were in season. They have a long string or pith within them, which being taken away before they are thorough sod, maketh them eat exceeding sweet; usually they are boild till they be tender, and then eaten cold with vinegar, oil and pepper; but if they be roasted four or five together in a wet paper under embers (as one would roast a Potado) or strain'd into tart-stuff, and so baked with sugar, butter and rosewater, they are far more pleasant and of stronger nourishment, agreeing with all complexions, sexes and ages, being also of a mild heat and a temperate moisture. Did we know all the strength and vertues of them, they would be much nourished in our Gardens, and equally esteemed with any Potado root.

Plin. l. 19. ca. 5.

Cepa Ascalonites.

Skallions are a kind of little Onions, brought first from *Ascalon* a Town of Jewry; very hot and dry, yea hotter and drier by one degree then any Onions. Cold stomachs and barren weaklings may safely eat them raw to procure appetite and lust; but they are not nourishing to indifferent stomachs till they have been perboild in new milk. Some correct them, by mincing them small, and steeping them a good while in warm water, afterwards they eat them with vinegar, oil and salt, after the Italian fashion.

Pisanel. de esc. & potul.

Spinachia.

Spinache being boiled soft and then eaten with but-

ter,

ter, ſmall currens and ſugar heat together upon a chafing diſh, giveth no bad nor little nouriſhment to dried bodies, and is onely hurtful to ſuch as be over-phlegmatick.

Fragulæ.

Strawberries of the garden, be they white, red, or green (but the red are beſt) being once come to their full ripeneſs in a warm Summer, and growing in a warm ground, are to a young hot ſtomach both meat and medicine. Medicin to cool his choler & exceſſive heat; meat by his temperate and agreeable moiſture, fit at that time of the year to be converted into blood; eſpecially being eaten raw with wine and ſugar, or elſe made into tart ſtuff and ſo baked: howſoever they be prepared, let every man take heed by *Melchior* Duke of *Brunſwick* how he eateth too much of them, who is recorded to have burſt a ſunder at Roſtock with ſurfeiting upon them. *Cranz.* lib. 9. cap. 9. *Hiſt. Vandal.*

Radix ſpiræ albæ.

Thiſtle-roots (I mean of the white thiſtle when it firſt ſpringeth) are exceeding reſtorative and nouriſhing, being ſodden in white ſtued broth, or elſe baked in Tarts, or in Pies like Artichoks: few men would think ſo good meat to lye hidden in ſo baſe and abject an herb, had not trial and cookery found out the vertue of it.

Rapæ rotundæ.

Turneps (in commendation whereof *Moſchio* the *Grecian* wrote a large volumn) are nothing but round Rapes, whereof heretofore we writ in this Chapter. Plin. l. 9 ca. 15.

Naſturcia aquatica.

Water-creſſes and *Town-creſſes* nouriſh raw and cold ſtomachs very well: but for hot or indifferent ſtomachs they are of a contrary nature. *Xenophon* ſaith, that the *Perſians* children going to School, carry nothing with them 1 Cyropæd.

them to eat and drink, but Cresses in the one hand and Bread in the other, and an earthen cruse at their girdle to take up water in: whereby we may perceive that they agree well with moist natures, and such as are accustomed to drink water: Otherwise no doubt they nourish nothing, but rather over heat and burn the blood.

As for *Anise, Blites, Blood-wort, Broom-buds, Capers, Calamint, Clary, Dill, Fennel, Galangal, Hisope, Marigolds, Mustard-seed, Mints, Nettles, Orache, Patience,* Primroses, *Rosemary, Saffron, Sage, Samphire, Savory, Tamarisk, Tansy, Tarragon, Time, Violets* and *Wormwood*: howsoever they are used sometimes in broths, pottage, farrings, sawces, salads and tansies; yet no nourishment is gotten by them, or at the least so little, that they need not, nor ought not to be counted amongst nourishments.

CHAP.

CHAP. XXIV.

Of such Fruits of the Field, as are nourishing.

THe chief fruits of the field are *Wheate*, *Rye*, *Rice*, *Barly*, *Oates*, *Beanes*, *Chiches*, *Peaſe* and *Lentils*.

Triticum.

Wheate is divided into divers kinds by *Pliny*, *Columella*, *Dodonæus*, *Pena* and *Lobelius*; it ſhall be ſufficient for us to deſcribe the ſorts of this Country, which are eſpecially two: The one red called *Robus* by *Columella*, and the other very white and light called *Siligo*, whereof is made our pureſt manchet. Being made into Furmity and ſodden with milk and ſugar, or artificially made into bread; Wheate nouriſheth exceeding much and ſtrongly: the hardeſt, thickeſt, heavieſt, cleaneſt, brighteſt and growing in a fat ſoil, is ever to be choſen; for ſuch Wheate (in *Dioſcorides* and *Galens* judgement) is moſt nouriſhing.

Dioſ. l. 2. c. 78. Gal. 1. de alim. fac. cap. 2.

Secale.

Rye ſeemeth to be nothing but a wild kind of wheate, meet for Labourers, Servants and Workmen, but heavy of digeſtion to indifferent ſtomachs.

Oriza.

Rice is a moſt ſtrong and reſtorative meat, diſcommendable onely in that it is over-binding; very wholeſome pottage is made thereof with new milk, ſugar, cinamon, mace and nutmegs: whoſe aſtringency if any man fear, let him ſoke the Rice one night before in ſweet Whey, and afterwards boil it in new milk with ſugar, butter, cloves and nutmegs, leaving out cinamon and mace. Thus ſhall the body be nouriſhed, coſtiveneſs prevented, and nature much ſtrengthened and encreaſed.

Horde-

Hordeum.

lib. de alim. fac. cap. 9.

Barly used any way in bread, drink or broth, is ever cooling (saith *Galen*) and engendreth but a thin and weak juice. Before we use it in broths or Ptisan, it should be clean hulld, and washed in many waters. The decoction of Barly in chicken-broth, strained with a few blauncht almonds, and sweetned with sugar, and rosewater, is a very covenient meat for sound men, but more for them which are sick and abhor flesh.

lib. 6. cap. 20. de rer. var.

Cardan saith that *Galen* maketh mention of a kind of Barly in Greece, growing without a husk, and hulld by nature; which place he never citeth, because he was mistaken; for through all *Galen* I could never find any such thing, though of purpose I searched for it very diligently. The best Barly is the biggest and yellowest without, and fullest, closest and heavyest within; it is never to be used in meat till it be half a year old, because lying causeth it to ripen better, and to be also far less windy. Being made into Malt by a sweet fire and good cunning, it is the foundation of our English wine, which being as well made as it is at *Nottingam*, proveth meat drink and cloth to the poorer sort. Parched Barly or Malt is hot and dry, but otherwise it is temperately cooling and less drying. That Wheate and Rye is far more nourishing then Barly. *Plutarch* would thence prove, because they are half a year longer in the earth, and are of a more thick, sappy, and firm substance. But Rice (being counted and called by *Tragus* German Barly) disarmeth that reason, which is not sowed till March and yet is of as great or rather greater nourishment.

Plut. in. Nat. Quest

Avena.

1 de alim. fac. cap. 14.

Oates termed by *Galen* the Asses and Horses provender, are of the like nature with Barly, but more astringent, especially being old and thorough dry. Had *Ga-*

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len ſeen the Oaten cakes of the North; the Janocks of Lancaſhire, and the *Grues* of Cheſhire, he would have confeſſed that Oates and Oatmeal are not onely meat for beaſts, but alſo for tall, fair and ſtrong men and women of all callings and complexions: but we pardon the Grecians delicacy, or elſe aſcribe it to the badneſs of their ſoile, which could bring forth no Oates fit for nouriſhment. Chuſe the largeſt, heavieſt, ſweeteſt, fulleſt and blackeſt to make your Oatmeal groats of, for they are leaſt windy and moſt nouriſhing.

Fabæ.

Beans were firſt a field fruit, howſoever (to make them more ſappy) they have lately been ſet and kept in gardens. *Pythagoras* forbad his Scholers to eat of them (eſpecially coming once to be great and black-taild) becauſe they hinder ſleep and procure watchfulneſs (for which cauſe they were given to Iudges as they ſate down in judgement) or elſe in ſleep cauſe fearful and troubleſome dreams, as you may read in *Tullius* ſecond book of Divination; wherefore howſoever *Camatherus* (*Immanuel Commenæus* his Secretary) ventured for them, or men now affect them in theſe dayes; aſſuredly they are a very hurtful meat, unleſs they be eaten very young, and ſod in fat broth, and afterwards (being freed of their huſk) be eaten in the beginning or midſt of meal, buttered throughly and ſufficiently ſprinkled with groſs pepper and ſalt; then will they nouriſh much, and too too much encreaſe ſeed to luſty wantons.

Suidas.

Nicetas l. 3. de reb. Immanuel.

Ciceres.

Chiches of England are very hard and unwholeſome; but in Italy and France there is a kind of red Chich, yeelding a ſweet, fine and nouriſhing flour: whereof thick pap or pottage being made with ſugar, you ſhall hardly find any grain or pulſe of comparable nouriſh-

ment; as my most honourable good Lord, the Lord *Willoughby* of *Eresby*, in his most dangerous consumption did well testifie. Perhaps this broth was that, for a mess whereof *Esau* sold his birth-right; for no pulse but this maketh a red pottage.

Pisa.

Pease are not fully so windy as Beans, and also of better nourishment, because they are less absterſive. French-pease, Hasty pease, and Gray-pease, be the tenderest and sweetest of all others; for the common field-pease or green-pease is too hard of digestion for indifferent stomachs. Take the youngest, and seeth them thoroughly, butter them plentifully, and season them well with salt and pepper; so will they prove a light meat, and give convenient nourishment in Summer time.

Lentes.

Lentiles were so prized in *Athenæus* time, that one wrote a whole treatise in their commendation; and *Diogenes* commended them above all meats to his Scholers, because they have a peculiar vertue to quicken the wit. Let us (for shame) not discontinue any longer this wholesome nourishment, but rather strive to find out some preparation, whereby they may be restored to their former or greater goodness.

Athe. l. 4. c. 18.

CHAP.

CHAP. XXV.

Of the Variety, Excellency, Making, and true use of Bread.

The dignity and necessity of Bread.

BRead is a food so necessary to the life of man, that whereas many meats be loathed naturally, of some persons, yet we never saw, read, nor heard of any man that naturally hated bread. The reasons whereof I take to be these. First because it is the staff of life, without which all other meats would either quickly putrifie in our stomachs, or sooner pass thorough them then they should, whereupon crudities, belly-worms and fluxes do arise to such children or persons, as either eat none or too little Bread.

Again, Neither flesh, fruit nor fish are good at all seasons, for all complexions, for all times, for all constitutions and ages of men; but Bread is never out of season, disagreeing with no sickness, age, or complexion, and therefore truely called the companion of life. No child so young but he hath Bread, or the matter of Bread in his pap: no man so weak, but he eats it in his broth, or sucks it out of his drink. It neither enflameth the cholerick, nor cooleth the phlegmatick, nor over-moistneth the sanguin, nor drieth the melancholick.

Furthermore it is to be admired (saith *Plutarch*) that Bread doth of all other things best nourish and strengthen both man and beast; insomuch that with a little Bread they are enabled for a whole dayes journey, when with twise as much meat they would have fainted. Wherefore it was not a small threatning, when God said Plut. Symp. 7.

he would break the ſtaff of bread; without which our meat giveth no ſtrength (as I ſaid before) but either corrupteth in the ſtomach, or is converted to ſlimy crudities; we may alſo remember, that of all compound meats it is the firſt of all mentioned in the Scripture, namely in the third of *Geneſis*; where God threatneth *Adam* that in the ſweat of his browes he ſhould eat his bread. Again in the Lords Prayer we ask for all bodily nouriſhment in the name of Bread, becauſe Bread may be juſtly called the meat of meats, as without whom there is no good nor ſubſtantial nouriſhment. The Italians have a Proverb, *That all troubles are eaſie with bread, and no pleaſure pleaſant without Bread*. Signifying thereby, our lives to conſiſt more in Bread, then in any other meat whatſoever,

To conclude, when Chriſt would deſcribe himſelf unto us whilſt he lived, and leave a memorial unto us of himſelf after death: his wiſdome found no Hieroglyphical character wherein better to expreſs himſelf (the only nouriſher and feeder of all mankind) then by the ſight, taking and eating of Bread: ſo that I may boldly prefer it above all nouriſhment, being duely and rightly uſed, as agreeing with all times, ages, and conſtitutions of men, either ſick or ſound; which cannot be verified of any one nouriſhment beſides.

Upon which and ſome other things, aroſe theſe queſtions and ſayings,

Whether eating of cruſts of Bread, and ſinews of fleſh, make a man ſtrong?

Whether Aſhes be Phyſick, and mouldy Bread clear the eyeſight?

Mony and Bread never brought plague.

Bread and Cheeſe be the two targets againſt death.

The Authors and Inventers of Bread.

Who was the first Authour or Inventer of making Bread, I will not take upon me to determine. *Pliny* ascribeth it to *Ceres*; who seeing what hurt came to men by eating of Acorns, devised a means how to pound Corn into Meal, and then to work, form and bake it into loaves and cakes. *Pausanias* ascribeth it to *Arcas*, *Iupiter*, and *Calistoes* son. But without all question *Adam* knew it first, whosoever was the first that made it; yea sith it is the strengthner of life, no doubt as he and his son knew how to sow Corn, so they were not ignorant or unpractised in the chiefe use thereof. lib.7.cap.56. in Arcad.

The differences of Bread.

Concerning the differences of Bread, some are taken from the meats we eat; for the Romans had *panem Ostrearium*, which they onely did eat with Oisters. They had also their dainty Bread, made with hony, spice and flour: they had also a hasty cake, called *panis speuticus* learned first in Greece; likewise their bread differed in baking, some being baked upon the hearth, others broild it upon gridirons, others fried it like pancakes, others baked it in ovens, others sod it in seam like fritters; others boild it in water like cimnels, being called *panes aquatici*; which the *Parthians* taught them. Plin.l.18.c.11.

But the chiefe differences are in the variety of matter, whereof they consist; and the variety of goodness, which I will declare in order. Some Countries (where Corn was either never sown at all, or being sowed cannot prosper) make bread of such things made into meal as their soil yeeldeth. The Oritæ, Green landers and North-Icelanders make it of dried fish, which being thorough dried in the Sun, they beat it first with hammers, then pound it with pestils, and form cakes with Plin.l.7. cap.2. Diod.lib.3.c.3. Herodot.li.2.

water,

water, which they toſt at their fires, made onely of great fiſhes bones (for they have no wood) and eat it inſtead of Bread; yet live they well, and look well, and enjoy pleaſures (ſaith *Hector Boethius* in his Scottiſh Hiſtory) abounding in children, ſtrength and contentment, though not in wealth. The *Braſilians* make Bread of the root of a herb reſſembling Purcelane, and of the barks of trees as *Oſorius* writeth; whom I may believe, becauſe I have eaten of the ſame Bread, brought home by Sir *Francis Drake*. The moſt part of Egyptians make Bread of Lotus ſeed, reſembling poppy: but they which dwell by the River *Aſtupas* made it of dried roots beaten to pouder, which they formed like a Tileſtone, and baked it hard in the Sun. Like Bread made the *Thracians* of *Tribulus* or water-nut roots, and the *Arabians* of Dates. But the beſt is made of Graine, which the Romans for 600 years after their City was built, had not yet learned: and was not afterwards publikely practiſed by bakers, till the Perſian wars. As for wheaten bread it was ſo rare in *Cæſars* time, that none knew how to make it ſave his own Baker. And again white manchet was ſo hard to come by in the Grecian Courts, that *Lucian* proteſted a man could never get enough of it, no not in his dream. Spiced Bread was more ancient; for *Diogines* loved it above all meats, and *Hippocrates* and *Plato* make mention of it. Brown-bread was uſed in *Philoxenus* his age and long before; who having eaten up all the White-bread at the Sophiſts table, one ſet him a great brown-loaf on the table, on whom he beſtowed this jeſt: *Ho la! not too much, not too much good fellow, leaſt it be night too ſoon.* Thus much of the ancient making of Bread; now let us conſider.

2. lib. de geſt. Emanuel.

Herodot. li. 2.

Diod. lib. 3. c. 3

Plin. l. 2. c. 43.

Alex. ab. Alex. lib 3. c. 11. ex. Plinio.

Suet. in vita. Iul. *Cæ.*

Luc. in dial. de merc. cond

Laer. in. vita. Diog.

Athen. lib. 1. Dionyſs. 3.

The

The usual mattter of Bread.

First, whereof Bread is made in our daies, Secondly how it is made, Thirdly when, and in what order, Fourthly in what quantity it is to be eaten.

Touching the first: Bread is usually made of Rye, Barly, Oates, Missellin or pure Wheate. Rye-bread is cold and of hard concoction, breeding wind and gripings in the belly, engendring gross humours, being as unwholesome for indifferent stomachs, as it agreeth with strong bodies and labourious persons; yet openeth it, and cureth the hemorrhoids. Gal. de ali. fac. Isaac. in partic. Diæt.

Barly Bread is little or nothing better, being tough and heavy of digestion, choking the small veins, engendring crudities, and stuffing the stomach. Averrh. 5. Col. Psel. de. pr. & cæn. rat.

Oaten-bread is very light being well made, more scowring then nourishing if the Oat-meal be new, and too much binding if it be old. Howbeit Oates in Greece are recorded to be so temperate, that they neither stir nor stay the belly.

Missiin or *Munckcorn-bread*, made of Rye and Wheate together, is esteemed better or worse, accordingly as it is mingled more with this or that grain. Gal. 1. de. la. fa.

But of all other *Wheaten-bread* is generally the best for all stomachs, yet of so stopping a nature, if it be too fine, because it is of best temper, and agreeth with all natures and complexions

Things to be observed in the well making of Bread.

Concerning the well making whereof, we must have great choice and care. 1. Of the Wheate it self. 2. Of the Meal. 3. Of the Water. 4. Of the Salt. 5. Of the Leven. 6. Of the Dough or Past. 7. Of the Moulding. 8. Of the Oven. 9. Of the baking. All which circumstances I most willingly prosecute to the full, because as Bread is the best nourishment of all other, being

being well made, so is it simply the worst being marred in the ill handling.

1. *Concerning the Wheate*, it must be thorough ripe ere it is gathered, two months old ere it be thrashed, and a month or two old after that (at the least) ere it be grinded. Chuse ever the yelloweſt without, and smootheſt, growing in a hot and fat soil, hard, white and full within, clean thrasht and winowed, then clean washt and dryed, afterwards grosly grinded (for that makes the best flour) in a Mill wherein the grind-stones are of French Marble, or some other close or hard stone.

2. *The Meal* must neither be so finely grinded (as I said) least the bran mingle with it, nor too grosly, least you lose much flour, but moderately gross, that the Bran may be easily separated, and the fine Flour not hardly boulted. You must not presently mould up your meal after grinding, lest it prove too hot; nor keep it too long lest it prove fusty and breed worms, or be otherwise tainted with long lying. Likewise though the best manchet (called *panis Siligineus* of *Pliny*) be made of the fineſt flour passed through a very fine boulter, yet that Bread which is made of courser Meal (called ἀυτόπυρος of the Grecians) is of lighter digestion and of stronger nourishment.

3. *The Water* must be pure, from a clear River or Spring: not too hot least the Dough cling, nor too cold least it crumble, but lukewarm.

4. *The Salt* must be very white, finely beaten, not too much nor too little, but to give an indifferent seasoning.

5. *The Leaven* must be made of pure Wheate, it must not be too old least it prove too soure, nor too new least it work to no purpose, nor too much in quantity, least the Bread receive not a digesting but a fretting quality

lity. Where by the way note, that loaves made of pure Wheaten-meal require both more leaven and more labouring, and more baking, then either course cheate, or then Bread mingled of meal and grudgins. In *England* our finest Manchet is made without Leaven, which maketh Cheate Bread to be the lighter of both, and also the more wholesome; for unleavened Bread is good for no man.

6. *The Dough* of white Bread must be throughly wrought, and *the manner of moulding* must be first with strong kneading, then with rouling to and fro, and last of all with wheeling or turning it round about, that it may sit the closer; afterwards cut it slightly in the midst round about, and give it a slit or two thorough from the top to the bottome with a small knife, to give a vent every way to the inward moisture whilst it is in baking. Gal. 1. de. alim. fac. cap. 2.

7. *The Loaves* should neither be too great nor too little: for as little Loaves nourish least, so if the Loaves be too great, the Bread is scarce thoroughly baked in the midst: wherefore the Francklins Bread of *England* is counted most nourishing, being of a middle size, between Gentlemens Roules or little Manchets, and the great Loaves used in Yeomens houses.

8. *The Oven* must be proportionable to the quantity of Bread, heated every where alike, and by degrees; not too hot at the first, lest the outside be burnt and the in-side clammy; nor too cold, lest the Bread prove sad and heavy in our stomachs.

9. Last of all *Concerning the baking*, it must not stay too long in the Oven, least it prove crusty, dry and cholerique; nor too little a while, for fear it be clammy and of ill nourishment, fitter to cram Capons and Poultry, then to be given to sick or sound men.

Bread being thus made, strengtheneth the stomach, and

carrieth truly with it the staff of nourishment. *Iupiters Priests* (called *Flamines Diales*) were forbidden to eat either Meal or Leaven by themselves, yet might they eat of leavened Bread and none other. The reason whereof is alledged by *Plutarch*. They might eat no Meal, because it is an imperfect and raw nourishment; being neither Wheate which it was, nor Bread which it should be; for Meal hath lost (which it had) the form of Grain, and wanteth (which it is to have) the form of Bread. They might eat no Leaven, because Leaven is the Mother and Daughter of corruption, souring all if it be too much, and distasting all if it be too little: but when a just proportion is kept betwixt them both, Leaven corrects the Meals imperfection, and Meal resisteth Leavens corruption, making together a well rellished mass (called Bread) which is justly termed the staff of life.

li. Quæ. Rom.

Bread of a day, Wine of a year, Meal of a month.

As for Bunns made with Eggs and Spices, as also for Sugar-cakes, Wafers, Simnels and Cracknels, and all other kind of delicious stuff, wherein no Leaven cometh; I will not deny them a medicinable use for some bodies, but if they be usually and much eaten, they rather help to corrupt then to nourish our bodies.

Of the age of Bread.

Touching the age of Bread, As the *Egyptians* Bread made of Lotus seed is never either good or light till it be hot; so contrariwise all Bread made of Grain is never good till it be fully cold. Hot Bread is exceeding dangerous swimming in the stomach, procuring thirst, most hardly digesting, and filling the body full of wind. Neither yet must it be too old and dry, for then it nourisheth nothing, dryeth up the body, encreaseth costiffness, and very hardly passeth from out the stomach.

Plin li. 2. c. 20.

Gal. 1. de al. fa.

Avic. can. 2.

Haly abbas 5. Theor.

Of the use of Bread.

Last of all, *Concerning the use of Bread*, it consisteth

in

in the quality, quantity, and timely taking of it. The inmoſt crumbs of bread are moſt nouriſhing, and fitteſt for hot and cholerick perſons; contrariwiſe the crumbs next the cruſt are fitteſt for phlegmatick diſpoſitions, unto whom ſometimes we allow the cruſt it ſelf, or elſe the crumbs toſted at the fire. Leavened Bread is alſo moſt convenient for weak ſtomachs, becauſe it is ſooneſt digeſted; but if it be too much Leavened, it anoieth them as much in gripings of the belly and ſpleen-ſwellings.

It is queſtioned by ſome, Whether Children ſhould eat much Bread without Meat, *aut contra.*

Now Bread (ſo it be not newer then one day) is moſt nourſhing, but old Bread (as I ſaid before) is moſt drying.

Concerning the quantity of Bread, we are to underſtand: that as Drink is neceſſary to haſten meat out of the ſtomach when it is concocted, ſo Bread is as needfull to hang it up, and ſtay it in the ſtomach till it be concocted. For if we eat fleſh, fiſh or fruit without Bread, it will either return upward (as it fareth in Dogs) or beget crudities and worms (as it happeneth to greedy Children) or turn to moſt cruel fluxes, as it falleth out in the Time of Vintage, and at the gathering of Fruit, when many Grapes, or Apples, or Plums be eaten without Bread.

Nevertheleſs over-much Bread is as hurtful, yea the ſurfeiting of it is more dangerous then of any meat. For fleſh, fruit or fiſh, being immoderately taken, are quickly corrupted into a thin ſubſtance, which nature may eaſily avoid; but the ſurfet of Bread is incorrigible, remaining ſo dry, hard, and tough in the ſtomach, that it will neither be voided upward, nor downward without great difficulty, reſiſting the operation of any medicine, ſtop-

ping the veins, and dawbing as it were the bowels (otherwise sensible enough, and ready to be stirred with the least Physick) with a slimy and viscous morter. Eat therefore no more then to make a convenient mixture of meat and drink; for as there must be a sufficient quantity of sand to combine lime and water together; not too little (lest the morter be too liquid) nor too much (lest it be tough) but a certain proportion to be aimed at by the Plaisterer: so a due quantity of Bread maketh a perfect mass of nourishment, which else being too liquid would turn to crudities by passing over-timely into the guts, or being too thick would either putrifie at length, or at the least wax burdensom to the stomach and choke the veins. Note also this, that the more liquid and moist your meats are, so much the more Bread is required: but the more dry and solid they are, the more Drink is to be taken and the less Bread.

How and when Bread is to be eaten.

Last of all, *to speak somewhat of the time, and order to be observed in the eating of Bread:* Howsoever *Antoninus* that holy Emperour of Rome, did make his breakfast onely of dry Bread, and then presented himself to all suiters till dinner time: we must conceive, first that he was Rhumatick through his night-watchings and great studying. Secondly, that he was old and subject to the Dropsie: otherwise he was fooliſh to prescribe himself that Diet, or his Physicians mad that perswaded him to it. For as first lime, and then sand are mingled with water, so first Meat, then Bread should be eaten together, and afterward drink should be poured on like water to mingle them both. *Socrates* said truly, that some fools do use Bread as Meat, and some use Meat as Bread. For some will break their fast with Bread, which commonly is dangerous: others will eat at Dinner a little Meat and too much Bread, which is

Sueton. in Vita Anton. Pii.

Gell. l. 17 c. 2. antiq. lect.

almost

almoſt as unwholeſome: others will end their Meals with drink and meat, when reaſon and experience ſheweth, that the upper mouth of our ſtomach is beſt cloſed up with Bread and dryneſs; in the ſealing and cloſing up whereof perfectneſs of concoction doth greatly conſiſt.

Cyrus the greater, being asked dayly by his Stuard, what he ſhould provide for his Supper, never gave him other anſwer then this, *Onely Bread*: ſhewing us thereby, that as our breakfaſt muſt be of the moiſteſt meats, and our Dinners moderately mingled with drineſs and moiſture; ſo our Suppers ſhould be either onely of of Bread, or at the moſt of meats as dry as Bread; eſpecially in theſe Iſlands and moiſt Countries, ſo ſubject to rhumes and ſuperfluous moiſtures. Cæl. lib. 9 cap. 13. A. L.

CHAP. XXVI.

Of Salt, Sugar, and Spice.

THere was a ſect of Philoſophers called *Elpiſtici*, commending Hope ſo highly above all vertues, that they termed it the ſawce of life; as without which our life were either none at all, or elſe very loathſom tedious and unſavory. May I not in like manner ſay the like of Salt, to which *Homer* giveth the title of Divinity, and *Plato* calleth it *Jupiters* Minion? for tell me to what meat (be it fleſh, fiſh or fruit) or to what broth Salt is not required, either to preſerve ſeaſon or relliſh the ſame? Nay bread the very ſtaff and ſtrength of our ſuſtenance, is it not unwholeſom, heavy and untoothſom without Plut. 4. Sympos quæſt. 4. Hom. 1. Iliad. Plat. in Timæ.

some without Salt? Wherefore in the same Temple Neptune and Ceres ever stood together, because no Grain is good unsalted, be it never so well spiced or sugared, or otherwise artificially handled. Besides this, the famous Warriours in old time, accustomed to hard and sparing Diet, howsoever voluntarily they eschewed flesh and fish as meats too delicate for Souldiers stomachs, living onely upon bread, onions, leeks, garlick, town-cresses and roots, yet they did eat Salt with every thing, as without the which nothing was deemed wholesome. And truly what is flesh but a peece of carrion and an unsavory carcas, till Salt quickens graces and preserves it, infusing thorough out it (as it were) another soul? what is fish but an unrelliſhed froth of the water, before Salt correcteth the flashiness thereof, and addeth firmness? yea milke, cheese, butter, eggs, tree-fruit, garden-fruit, field-fruit, finally all things ordained and given for nourishment, are either altogether unwholesome without Salt, or at the least not so wholesome as otherwise they would be.

lib. Quæst. nat. Quæst. 5.

Plutarch moveth a question in his Natural Disputations, why Salt should be so much esteemed, when beasts and fruits give a relliſh of others tastes, but none of Salt? For many meats are fatty of themselves, Olives are bitterish, and many fruits are sweet, many soure, divers astringent, some sharpe, and some harsh; but none are salt of their own nature: what should be gathered of this? that the use of salt is unnaturall or unwholesome? nothing less. It is enough for nature to give us meat, and elsewhere to give us wherewith to season them. And truly sith Salt may either be found or made in all Countries, what needed fruit, flesh, or fish to have that taste within them, which outwardly was to be had at mans pleasure.

Now

Now if any ſhall object unto me the Egyptian Prieſts, abſtaining wholly from Salt(even in their bread & eggs) becauſe it engendereth heat and ſtirreth up luſt: Or *Apollonius* (*Herophilus* his Scholer) who by his Phyſicians counſel abſtained wholly from any thing wherein Salt was, becauſe he was very lean, and grew to be exceeding fat by eating hony-ſops and ſugared Panadoes: I will anſwer them many wayes, and perhaps ſufficiently. Herot.lib. 2. Plut.in qu.nat.

Firſt, that long cuſtome is a ſecond nature, and that it had been dangerous for the Egyptian Prieſts to have eaten Salt, which even from their infancy they never taſted.

Again, whereas it was ſaid, that they abſtained from it for fear of luſt, no doubt they did wiſely in it; for of all other things it is very effectual to ſtir up *Venus*, whom Poets fain therefore to have been breed in the Salt Sea. And experience teacheth, that Mice lying in Hoyes laden from *Rochel* with Salt, breed thrice faſter there, then if they were laden with other Merchandize. Huntſmen likewiſe and Shepherds ſeeing a flowneſs of luſt in their Dogs and Cattle, feed them with Salt meats to haſten coupling; and what maketh Doves and Goats ſo luſty and lacivious, but that they deſire to feed upon ſalt things? Finally remember, that lechery (in Latin) is not idlely, or at adventure termed *Salaritas*, *Saltiſhneſs*; for every man knows that the ſalter our humours be, the more prone and inclinable we are to lechery: As manifeſtly appeareth in *Lazars*, whoſe blood being over ſalt, cauſeth a continual tickling and deſire of venery, though for want of good nouriſhment they perform little.

Wherefore whoſoever coveteth to be freed of that deſire with the Egyptian Prieſts (which is an unnatural thing to covet) let them altogether abſtaine from Salt in.

in every thing; but look how much they gain in impotency that way, so much they lose of health another way. For as sheep feeding in salt Marshes never dye of the rot and be never barren, but contrariwise are rotted as well as fatted in fresh pastures: so likewise whosoever moderately useth Salt shall be freed of putrifaction and stoppings, and live long in health (no disorder being elsewhere committed) when they which wholly abstain from it both in bread and meat, shall fall into many diseases and grievous accidents, as did *Apollonius* himself for all his fatness; and as it hapned to Dr. *Penny*, who after he had abstained certain years from Salt, fell into divers stoppings, cruel vomitings, intolerable headache and strange migrams, whereby his memory and all inward and outward senses were much weakned.

Remember here, That I said *whosoever moderately useth Salt*; for as wholly to refuse it causeth many inconveniencies, so to abuse the same in excess is no less dangerous, engendring choler, drying up natural moisture, enflaming blood, stopping the veins, hardning the stone, gathering together viscous and crude humours, making sharpness of urine, consuming the flesh and fat of our bodies, breeding salacity and the colt evil, bringing finally upon us scabs, itch, skurfe, cankers, gangrena's and foul leprousies. They which are cold, fat, watrish and phlegmatick, may feed more plentifully on salt and salt-meats then other persons: but cholerick and melancholick complexions must use it more sparingly, and sanguineans must take no more of it, then lightly to rellish their unsavory meat.

Our Wiches in *Cheshire* afford so good Salt (through God's singular Providence and mercy towards us) that I am eased of a great labour in shewing the differences of salt. Onely thus much I leave to be noted, that Bay-salt

is

is best to make brine of, but our white salt is fittest to be eaten at table. Finally sith not onely we in *England*, but also all other Nations, yea the old Romans and Grecians (as *Pliny* and *Alexander* remember) placed Salt ever first at the Table, and took it last away (insinuating thereby the necessary use thereof with all kinds of meats) let us conclude with the Scholers of *Salern*, in good rhime and better reason.

Sal primo debet poni, non primo reponi,
Omnis mensa male ponitur absq; sale.

Here I might speak of *Sal Sacerdotale Aetii*, called the Priests Salt, mingled with many sweet herbs and spices to preserve meats: as also of Chymical Salts drawn from wormwood, cinamon, cloves, guajacum and other infinite simples; but sith they are rather medicinable then belonging to ordinary diet, I have reason to omit them.

Now if any will mervail, why I should write thus much in the commendation of Salt, when by general consent of Writers it is not nourishing: I answer, That it is, and that not onely accidentally, in making our meat more gracious to the stomach, hindring putrefaction, and drying up superfluous humours; but also essentially in it self, being taken in his just and due proportion. For our bodies hath and should have humours of all tastes; yea the firmest element of our body is nothing but Salt it self, and so termed by the best (though the newest) Philosophers; which will hardly be preserved without eating of Salt.

Hence comes it that Souldiers, Sea-men and Country-labourers, accustomed to feed usually upon hang'd-Beef, Salt-bacon, and salt fish, have a more firm flesh

and greater ſtrength then ordinary Citizens and dainty Gentlemen. And if Salt-meats (not over-ſalted) be generally held to give the beſt nouriſhment, why ſhould we deny that Salt nouriſheth?

A Woman eating much ſalt when ſhe is with Child, bringeth forth a Child without Nailes.

Salt in pottage is forbidden in hot agues.

They which eat much Salt and Vinegar have burnt livers, and live unſound.

Of Sugar.

Sugar or *Suchar* is but a ſweet, or (as the Ancients term it) an Indian Salt. The beſt Sugar is made of the tears or liquor of Sugar canes, repleniſhed ſo with juice that they crack againe. Other ſorts are made of the Canes themſelves finely cut, and boiled ſo long in water, till all their gummineſs gather together at the bottome, as Salt doth in Cheſhire at Nantwich. The beſt Sugar is hard, ſolid, light, exceeding white and ſweet, gliſtring like ſnow, cloſe and not ſpungy, melting (as ſalt doth) very ſpeedily in any liquor. Such cometh from *Madera* in little loaves, of three or four pound weight a peece: from whence alſo we have a courſer ſort of Sugar-loves, weighing ſeven, eight, nine or ten pounds a peece, not fully ſo good for candying fruits, but better for ſyrups and Kitchin uſes.

Barbary and *Canary* Sugar is next to that, containing twelve, ſixteen and ſeventeen *l.* weight in a loafe. But your common and courſe Sugar (called commonly St. *Omers* Sugar) is white without, and brown within, of a moſt gluiſh ſubſtance, altogether unfit for candying or preſerving, but ſerving well enough for common ſyrups and ſeaſoning of meat.

Of the pouder of which Sugar our cunning Refiners make

make ſuch white and glorious Sugar in ſhew, that albeit it be neither ſweet, light nor kindly, yet they feel an unſpeakable ſweetneſs by that art, or rather trade, or rather myſtery, or rather (if I am not miſtaken) flat couzenage and apparent knavery.

Concerning the uſes of this worthy and ſweet Salt; they are many and good. For whereas hony is hurtful to cholerick complexions, Sugar is incommodious or hurtful unto none; yea it is ſo mild and temperate, that *Galen* doth not diſallow it to be given in agues. Furthermore it nouriſheth very plentifully, yea it maketh many things to become exceeding good meat (by conditing, preſerving and conſerving) as Citrons, Limons Orenges, Nutmegs, Ginger & ſuch like, which of their own nature do rather hinder nouriſhment and procure leanneſs. Beſides this, it delighteth the ſtomach, pleaſeth the blood and liver, cleanſeth the breſt, reſtoreth the lungs (eſpecially being candied) taketh away hoarſeneſs, and aſſwageth drought in all agues, giving alſo no ſmall eaſe to enflamed kidneys, and to bladders moleſted with ſharpneſs of urine. lib. 8. cap. 4. meth. med.

Sugar keepeth Children from engendring of worms, but being engendred, maketh them ſtir.

It were infinite to reherſe the neceſſary uſe of it in making of good gellies, culliſes, morteſſes, white-broths, and reſtorative pies and mixtures: which ſith cooks do and ought chiefly to practice, I will not further uſurpe upon their province; onely ſay, Sugar never marred ſawce.

Of Spices.

Spices are properly called ſuch ſweet and odoriferous ſimples, as are taken from trees, ſhrubs, herbs, or plants; whereof ſome are growing in *England* or home bred,

others fetcht from far Countries, cal'd Outlandish spices.

Homebred spices are these, Aniseed, Dill, Fennel-seed, Alcost, Commin, Carawayes, Clary, Corianders, dried Mints, dried Nep, dried Origanum, Parsly-seed, dried Gilly-flowers, roots of Galinga and Orris, dried Primroses, Pennirial, Rosemary, Saffron, Sage, Oke of Ierusalem Bay-berries, Iuniper-berries, Sothernwood, Tansie, Tamarisk, Time, dried Wal-flowers, Violets, Varvein, Wintersavory, Wormwood, and such like.

Outlandish Spices are these chiefly, Lignum Aloes, Foleum Indicum, Cinamon, Ginger, Mace, Cloves, Pepper, Nutmegs, Pills of Citrons, Limons and Orenges, Grains, Cubebs, and Saunders, *&c.* which being no nourishment of themselves, and serving onely to Physick uses, I rather ought to send you to the Herbals of *Lobelius*, *Dodonæus*, *Clusius*, *Turner*, and *Bauhinus*, (where at large you may hear of their vertues) then to stand here upon them any longer in my Treatise of nourishments. Wherefore let it be sufficient for me to have set down their temperatures in the fifth Chapter of this Treatise; and now let me proceed to discourse of Sawces: wherein (as occasion serveth) I will somewhat enlarge my Treatise of Spices, which I might have handled in this Chapter.

CHAP.

CHAP. XXVII.

Of the neceſſary uſe and abuſe of Sawces, and whereon they conſiſt.

PLutarch bouldly affirmeth that the Ancients knew never any ſawces but two, *Hungar* and *Salt*: calling that the night, and this the light of ſawces: for as in the night all colours be alike, ſo nothing is unſavory to a hungry ſtomach: and as the light diſcerneth colours, ſo ſalt ſheweth the variety and excellency of all taſtes. Proof hereof we have uſually at our Tables, where having taſted of vinegar or ſoure fruit, or eaten much ſweet meats, the beſt wine is preſently diſtaſted after it, and the goodneſs thereof undiſcerned till a little ſalt be eaten. Sym. 4. quæ. 4.

Concerning Hunger, I yeeld unto *Plutarch*, for without that even ſalt and vinegar and every thing is unſavory, according as it is written of the Cooks of *Athens*; who vaunting by their divers pickles, ſawces, pouders and mixtures to procure any man an appetite, yet in the end they found it true, that the beſt ſawce is loathſome without hunger. *Dioniſius* alſo ſupping once (after Hunting) with the *Lacedæmonians*, moſt highly extolled their black-broth; afterwards eating of the ſame another time, without exerciſe premiſed, he did as deeply diſpraiſe it. Cæl. lib. 13. cap 25. A. L. Plut. in Coron.

The like we read of *Ptolomy* in *Platina*, and of *Socrates* in *Tullies Tuſculanes*, who walked ever before Meat a mile or two, to buy him this ſawce of hunger *Anacharſis* was wont to ſay, that dry ground is the beſt Bed, a lib. de opt. civ. Plut de ſal. vict rat.

skin

skin hardned with exercise the best garment, and natural hunger the best sawce: which addition of this word *natural* cleareth the question; for over-much hunger tasteth nothing better then overmuch satiety, the one loathing good things because of fulness, the other commending bad things because of emptiness.

As for *Salt*, the second sawce of the Ancients, I have already enough commended it in the former Chapter: nevertheless it is not sufficient, nay it is not convenient for all stomachs. For even old times afforded two sawces, *Salt* and *Vinegar*, the one for hot stomachs, the other for cold, knowing well enough that appetites are not procured in all men alike, because want of appetite ariseth from divers fountains.

lib. de tuen. san. *Plutarch* raileth mightily against sawces and seasonnings, avouching them to be needless to healthful persons, and unprofitable to the sick, because they never eat but when they are hungry, and these ought not to be made hungry, lest they oppress nature by eating too much. But I deny both his arguments; for as many sound men abhor divers things in their health roasted, which they love sodden; so likewise they love some things seasoned after one fashion, which seasoned or sawced after another fashion they cannot abide, no though they be urged unto it by great hunger.

As for them that be sick, whosoever dreameth, that no sick man should be allured to meat by delightful and pleasant sawces, seemeth as froward and fantastical as he that would never whet his Knife. And tell me I pray you, why hath nature brought forth such variety of herbs, roots, fruits, spices and juices fit for nothing but sawces, but that by them the sound should be refreshed, and the sick men allured to feed upon meat: for whom an overstraite abstinence is as dangerous, as fulness and satiety is inconvenient.

All which I write, not to tickle the Epicures of our age, who to the further craming of their filthy corps, make curious sawces for every meat; or to force appetite daily where no exercise is used: for as Morris-dancers at Burials make no sport, but rather give cause of further lamenting; so appetites continually forced weaken a diseased stomach, either making men for a time to eat more then they should, or else afterwards bereaving them of all appetite. *Socrates* compared the over-curious seasoning of meat, and these Epicurean sawce-makers to common Courtisans curiously painted and sumptuously adorned, before they entertain their lovers; whereby they stir up new lust in withered stocks, and make even the gray-headed spend and consume themselves. Even so (saith he) these new found sawces, what are they but Whores to edge our appetite, making us to feast when we should fast, or at least to feed more then nature willeth? Also he resembleth them to tickling under the sides and arm-pits, which causeth not a true & hearty, but rather a convulsive and hurtful laughter, doing no more good to pensive persons, then hard scratching is profitable to a scald head, wherein yet it delighteth to his own hurt. Plut. de san. tu.

There is a notable Hystory written of *Alexander* and Queen *Ada*, who purposing to present the Conquerour with her best jewels, sent him two of her best sawce-makers, to season and dress his meat, commending their skill exceedingly in her Letters: But *Alexander* having bountifully rewarded them for their travail, returned them with this message, that he had along time entertained two for that purpose, which made him better sawce to his meat, then any other could make in his judgment; namely, *Nyktoporia* Night-marching, who ever got him a stomach to his Dinner, and *Oligaristia* little-dining Plut. de sal. Diæt.

dining, who ever procured him a ſtomach to his Supper. Shewing thereby that exerciſe before Dinner and Supper are the beſt ſawce-makers, becauſe they bring forth hunger, which taſteth (yea which cauſeth us alſo to digeſt) all things.

And verily for ſtrong and able perſons, what need we preſcribe more ſawces then exerciſe and hunger? Nevertheleſs becauſe many mens trade of life, and eſtate of health is ſuch, that either they cannot exerciſe themſelves abroad, or elſe are not able thorugh weakneſs to do it at home (whereupon want of appetite and want of digeſtion, the onely founders of ſawces muſt enſue) it will not be amiſs to ſet down ſome ſimples, which may be the matter of ſawces for both thoſe inconveniencies.

The moſt uſual and beſt ſimples whereof Sawces are made.

If the ſtomach want appetite, by reaſon of cold and raw humours furring the ſame, and dulling the ſenſe of feeling in the mouth thereof.

Hot Sawces.

Make ſawce of Dill, fennel, mints, origanum, parſly, dryed gilli-flowers, galinga, muſtardſeed, garlick, onions, leeks, juniper-berries, ſage, time, varvein, betony, ſalt, cinamon, ginger, mace, cloves, nutmegs, pepper, pills of citrons, limons and orenges, grains, cubebs, and ſuch like, mingle ſome one, two, or three of them together, according as occaſion moſt requireth, with wine or vinegar, ſtrong of roſemary or gilly-flowers.

Cold Sawces.

Contrariwiſe wanteth your ſtomach appetite, through abundance of choler, or aduſt and putrified phlegm: then reſtore it with ſawces made of ſorrel, lettice, ſpinache, purſelane, or ſaunders; mingled with vinegar, verjuice, cider, alegar, or water it ſelf, or with the pulp of prunes, apples, currens and ſuch like.

As for digestion, it waxeth slow and weak, either becauſe the ſtomach is too cold, or becauſe the meat is of bad digeſtion which is put into it.

Sawces for ſlow digeſtion.

Cold ſtomachs muſt be quickned with ſawces hot of ſpice; and meats hard of digeſtion muſt be helped with hot things: therfore I commend the uſe of muſtard with biefe, and all kind of ſalted fleſh and fiſh; and onion-ſaw with Duck, Widgin, Teal, and all water Foul; ſalt and pepper with Veniſon, and galinga ſawce with the fleſh of Cygnets; and garlick or onions boild in milk with a ſtuble Gooſe; ſugar and muſtard with red Deer, Crane, Shovelar and Buſtard.

Sawces for temperate Meats.

But for temperate Meats and ſpeedy of digeſtion (as Pork, Mutton, Lamb, Veal, Kid, Hen, Capon, Pullet, Chicken, Rabbet, Partridge, Pheaſant, *&c.*) we muſt likewiſe deviſe temperate ſawces: as muſtard and green-ſawce for Pork,, verjuice and ſalt for Mutton; the juice of Orenges or Limons with wine, ſalt and ſugar for Capons, Pheaſants and Partridges; water and pepper for Woodcocks; vinegar and butter, or the gravet of roaſted meat with Rabbets, Pigeons or Chickens; for if their ſawces ſhould be either too cold, or too hot, ſuch meats would ſoon corrupt in our ſtomachs, being otherwiſe moſt nouriſhing of their own nature. As for the juſt quantity and proportion of every thing belonging unto ſawces and pickles, albeit *Apicius* took great pains therein, writing whole volums of that argument, yet few of thoſe ſawces agreed with moſt mens natures, and ſome of them perhaps (if we might peruſe thoſe books) were grounded upon little or no reaſon; wherefore I leave the directing of them to particular Cooks, who by experience can beſt aime at every mans appetite, and

Plin. li. 8. & lib 9. nat hiſt.

know also sufficiently how to correct that flesh by Artificial preparation and appropriated sawce, which nature hath made queazy or heavy to indifferent stomachs.

Some have put the question, Whether there be any sawce but appetite? or whether it be good to use sawces?

CHAP. XXVIII.

Of Variety of Meats, that it is necessary and convenient.

Philo a most excellent Physician having invited *Philinus* to Supper, entertained him with all kind of fowl, fish and fruit, killing also as many beasts, as if he had purposed to celebrate an Hecatombe: But his eloquent guest (for he was counted the best Councellor at the Bar of *Athens*) either to reprove his Friend, or to try his Oratory, accused him at the Table of a double trespass, the one against himself, the other against nature. Against himself, because he allured him to surfet by variety of dishes: against nature, because nature teacheth us to feed but upon meat, and yet *Philo* himself did feed upon many. But tell me *Philinus* (for I am a Physitian likewise, and sworne to defend my Teachers no less then my Parents) how is it an unnatural thing to feed upon many dishes? Mary (saith he) nature teacheth us to feed upon that which will make us to remain longest in life and health; wherefore if we would feed as beasts do upon some one thing, we should outlive them; whereas now through our variety of dishes they outlive us.

Hip. in Iure jur

Objections against variety of meats.

Again; do not you Physitians (being but Natures Mi-

(nisters

nisters) disswade men in agues from diversity of meats, bringing unto them only some one dish of a Chicken or Rabbet simply roasted or boiled, neither smelling nor tasting of any mixture, nor marred, or infected with variety of sawces? Furthermore doth not the Diars Art instruct us, no colour to keep so long in cloth or silk, as that which is made by one simple? And is not the sweetest oil marred by mingling, which being kept alone by it self would be ever fragrant? even so fareth it likewise in meats, for any one meat of an indifferent constitution will be easily concocted, when many strive so one with another, whether of them shall go out formost into the guts, that one stayeth too long and is corrupted, whilst the other is not half changed.

And tell me *Philo*; why should it not be in meats as it is in wines? doth not variety of wines make bad distribution, and cause drunkennes sooner then if we kept to one wine? no doubt it doth; else had the Law *contra Allænias* been frivolous and vaine, precisely forbidding Vintners and Waiters at the Table to mixe one wine with another. *Musicians* likewise by tuning all their instruments into one harmony, plainly shew what hurt cometh by inequality and change of things. *Socrates* was wont to say (whom the great Oracle of *Apollo* hath crowned for the wisest Grecian) that variety of meats is like a common house of Courtisans, which with variety of faces, trickings and dressings rather empty then fill up *Venus* Treasury, kindling rather a flame to consume our lust, then giving a gentle heat to conserve our lives. Wherefore when the jars of crowders shall be thought good musick, and mingled wines allowed for wholesomnes, and whorish allurements taken for preservers of life; then will I also confess variety of dishes to be tollerable, and that one man at once may taste and feed

safely of many dishes. In the mean time let me still commend the old Romans, who judged as ill of common Feasters, as of them which erected a bawdy-house: and give me leave to imitate *Plato*, who at a great feast fed on nothing but Olives, thinking one dish most wholesome where many are.

Cæl.lib.9 cap. antiq. lect. La.in vita Dio.

Other Objections against Variety of Meats.

Thus much said Philinus against Philo, as Plutarch writeth: whose Arguments I will then answer in order, when I have first given a further strength to his assertion, by other proofs and authorities that himself perhaps did never dream of, namely these.

Cæl.lib.7. cap. 11. antiq.lect.

Rogatianus a noble Senator of Rome, having spent much mony in Physick to no good purpose, fed afterwards (by his Friends advice) never but upon one dish: whereby he was quit of his grief for many years. *Epicurus* also placing all felicity in health and pleasure, fed but sparingly and simply upon one dish, were it roots, apples, peares, plums or puls-pottadge (for he never eat fish nor flesh) also he did eate but one kind of Bread, and never drank but one sort of drink, were it wine or water. *Iovinianus Pontanus* being asked, why he never fed but upon one dish: I abstaine (said he) from many meats, that many, nay that all Physitians may abstaine from me.

Alex. ab Alex. lib.3. cap.11.

Corrozetus de dict. & fact. memor.

A Cook in *Lacon* being bidden by his Master to dress him a peece of flesh; he asked of him Cheese and Oile to make the sawce; to whom his Master answered: away fool, away; if I had either Cheese or Oile, what needed I to have bought a peece of flesh? whereby we perceive that in old times men fed onely upon one dish, thinking it folly to kill hunger with many meats, when it may be killed with one.

Plut. in Lac. Quest.

Epaminondas also being invited to a friends house, seeing

seeing their variety of dishes, departed with these flouting speeches: *I will not trouble thee, for I see thou art sacrificing to the Gods, not making a dinner to thy friend.* And yet the tables of the ancient Gods (being but indeed Divels) had no great variety upon them: For when the *Athenians* did celebrate the great festivals of *Castor* and *Pollux*, their dishes were onely these, *Cheese, Mace, Olives* and *Leeks*; afterwards when *Solon* (to imitate *Agamemnons* example in *Homer*) added a Spice-cake, he was rather counted a giver of ill presidents to men, then any whit the more bountiful to the Gods. Plut in apothegm. Athen.l.4.c.3. Plin.l.19.c.4.

The like may we say of the Romans, who offered first to their Gods no flesh nor fish, but a little Orchard and Garden-fruit; and of the *Egyptians* whilst the *Mameluks* ruled over them; and of the *Carthaginians*, whose famous quaternal Feast consisted onely of four dishes, Dry-figs, Ripe-dates, green-leeks, and sour milk. Nay to come nearer to our owne selves, the Scots (our fellow-Islanders and northern-country-men) beginning the morning with a slender breakfast, did in old times fast till Supper, feeding then but onely of one dish, using generally so temperate a diet, that not Judges and Kings, but Philosophers and Physitians seemed to have given them precepts; what need I remember, That *Moschus Antimolus* the great Sophister lived all his life time onely with figs, *Stilpo* only with garlick, Saint *Genovefue* the holy maide of *Paris* five and thirty years onely with Beanes, and *Zoroaster* (that silverhead-ed Nestor) twenty years in the wilderness onely with Cheese: or that the Kings of Egypt fed never upon more meats, then either Veal or Goslings: whereby we may understand that with one dish men lived a long and healthful life, and that variety of diseases sprang first. Sab.l.8.suppl. Iov.l.33.hist. Hect. Boeth.in histor. Scor. Alex.ab. Alex. lib.3.cap.11. Athen.l.10.c.4 Mar.l.i.dec.1. Plin.l.11.c.42. Diod.lib.1.c.6.

first from confusion and variety of meats. It is written
Alex. ab Alex. lib. 5 cap. 21. of the *Romans*, that whilst their greatest feasts had but three dishes, the people were sound, healthful and sober; but when *Augustus* the Emperor brought in three more, and permitted the Romans to have three in their houses, and six in their temple-feasts, his riot is said to have corrupted Rome and brought in Physick. Also whilst the
Plin. l. 8. ca. 50. *Laconians* had little dishes and little tables, so that they could neither have many guests, nor much meat at their board, thrift, wealth and health embraced one another; afterwards all went to ruine when variety of dishes were admitted their boards enlarged, and after-courses in-
Valer. Max. duced by the *Ionians*. The people of *Lituania* were very frugall, laborious and healthful saith *Æneas Sylvi-*
2 com. in Pan. *us*, till *Switrigalus* made them exceed by his owne example, who had no fewer then a hundred and thirty dishes at a meal: whereupon his owne life, and the happy estate of his subjects was soon shortned. What should I stand upon the Romans riot in *Antoninus Geta*, *Commodus* (*Adrians* Son) *Vitellius* and *Heliogabulus*,
Read. Plin. l 8 ca. 57. Sabel. lib. 4. enead. 7. Cæl. lib. 8 ca. 7. A. L. Spar. in vita Getæ. their dominions and times of governing the Empire? when Dormise, timber-worms and snails were served for dainties; when the livers of great fishes, the brains of Phesants and young Peacocks, the kernels of Lampreys (brought by flyboats and light-horsemen out of Spain to Rome) when infinite numbers of nightingales tongues, the brawnes of Kings-fishers, Pheasants-Combs, Peacocks-Gizards, and Wrens-livers, were made altogether into one Pie: when finally three courses came daily to *Geta* his boord, and as many dishes at each course as there be letters in the Alphabet. But what followed? Marry infinite diseases, and infinit Physitians; whereof some were so ignorant that they tormented the people worse then sickness; in such sort

that

that *Galen*, *Herophilus*, *Eraſiſtratus*, and divers Greek Phyſicians were ſent for to recover them, languiſhing and conſumed almoſt with fevers, whereinto through exceſs and variety of meats they were juſtly fallen.

So likewiſe fell it out with the Iſraelites, who in the wilderneſs longed firſt for the fiſh of Egypt, then for cucumbers, pompions, leeks, garlick and onions. Then being fed with *Manna* from heaven, they loathed it becauſe it was but one meat. Laſt of all Quailes came down, yet were they never ſatisfied with one meat were it never ſo good, coveting ſtill change and variety were it never ſo bad: wherein both they and we ſhew plainly from what root we are firſt ſprung. For when our firſt Parents might eat of all trees and fruits in Paradiſe, yet the ſhew, lure and deſire of variety made them touch and taſte the unbidden fruit. After the floud when fleſh, fiſh and fruit were permitted to be indifferently eaten, and blood and fat onely forbidden yet we gather up the blood and fat of beaſts to make us puddings, and abſtain not (for recovery of conſumptions) to ſuck the hot leaping and vital blood out of one anothers veins. Neither are we contented to feed (as wiſe men ſhould do) upon wholeſome meats, but we mingle with them veniſon of wild bears, the fleſh of ſcabby Cuckoes, the ſpawne of Whales, Sturgians and Tunnies, and other very loathſom things, onely for varieties ſake and delight of change. *Licinius* though he fed upon many diſhes, yet he muſt end his meals with a Lamprey-pye. *Lucius* never ſupt without Oiſters, nor *Sergius* without a Dorry: whereupon they were juſtly nicked by theſe names, *Licinius Lamprey*, *Sergius Dorry*, and *Lucius* Oiſterman.

Thus im-borne impiety engraffed by propagation from *Adam* and *Eve*, hath made us to loſe the deſire of unity in all things; coveting variety of meats, drinks

and

and women, yea of Gods and religion; never contented with what is given for our good, but desirous of that which we snatch for our own hurt.

An apology for variety of meats, answering the former objections.

Hitherto I have spoken much from *Philinus* owne mouth, and more from mine own in his behalf, to oppugne the variety of meats: now read I pray you with the like patience, How I shall defend *Philo* against *Philinus*, and prove apparently that variety of meats is both at board, and in our stomachs, most agreeable to nature, and consequently beneficial to maintain us in health.

First therefore *Philinus* abused our ears, in saying that all beasts feed onely upon some one kind of meat: For *Eupolides* his goats, yea and ours to, feed upon time, mints, hyssope, heath, ivy, oken buds, beech, ash, mullen, chervil and tamarisk, and many other herbs differing no less in taste, smell, substance, and vertue one from another. What Shepheard is ignorant, that his flock feedeth upon filipendula, daisies, mouseare, cowslaps, lambstongue, milk-wort, Saxifrage and little mullen? yet work they no worse effect in their stomachs, then if they had onely been fed with grass; what should I speak of the Ostrich, which devoureth iron and pap together, and refuseth no meat, unless men had also an Ostriches stomach? Onely let him serve to disprove *Philinus* avouching all beasts and birds to tye themselves as it were to one meat, and not to eat at once of divers nourishments.

Secondly where it was affirmed, that brute beasts and birds outlive men, because they are of a simpler diet; I must pardon *Philinus* being a heathen, and ignorant of the Scriptures: wherein *Methusalem* and divers Patriarkes are registred to have lived longer, then any beast

or

or bird whatſoever, called fitly of *Homer* by the name of *Mortals*, as upon whom more rots, murrens, aches, diſeaſes and plagues do light, then uſually happen unto men. Nay go to your Raven and Stag, thoſe longeſt-livers of all the unreaſonable breathers; feeds not the Raven upon all fleſh, eats not the Stag of all herbs, boughs and maſt that comes in his way? ye feedeth he not ſome times upon Snakes and Adders? Iliad. 1.

Thirdly, the Phyſitians giving of ſimple meats to aguiſh perſons, proveth no more that variety is not good for moſt men, then that becauſe *Therſites* can hardly carry his ſingle ſpeare, therefore *Agamemnon* ſhall not put on his compleat armour.

Fourthly, the ſedition and tumults fooliſhly feared, and raſhly preſupppoſed to be in meats of divers kinds, afflicting the ſtomach either at the time of concoction or digeſtion, that reaſon of all other is moſt unreaſonable. For who would or can imagine, that Man the Epitome or Abſtract of the whole world, in whom ſomething of every thing (to ſpeak Platonically and yet truly) is placed and inſerted, could live ever, or long in health without variety of meats? *Hippocrates* ſeeing ſuch variety of ſimples rooted, ſprouted and quickned upon the earth, gathereth thereupon very truly and learnedly, that there lye hidden in the earth all kinds of taſtes, ſmells, liquors, and heats, and that it is not (as ſome imagine) a dry and cold duſt, void of all taſt, heat and moiſture.

Much more then may I juſtly avouch, that many meats may and do beſt agree with moſt mens ſtomachs, in whoſe bodies not onely firm fleſh, but alſo thin blood, ſweet phlegm, bitter gall, and ſouriſh melancholy is neceſſary to be preſerved: wherefore let hot meats, cold meats, moiſt meats, dry meats, bitter, meats, ſalt

meats, light meats and heavy meats be mingled together in an indifferent ſtomach (ſo that they be well prepared, orderly taken, and no error committed in time, meaſure and quantity) no ſedition or tumult will ariſe, no not ſo much as if the ſtomach had taken but one meat; for (according to that Oeconomical diſtribution of Empedocles)

Sweet ſtraitwaies will it ſelf to ſweet apply,
Sharp runs to ſharpe, with gall doth bitter lye,
Hot drinks and meats to fiery parts aſcend,
Whilſt cold and moiſt to watry members tend.

An no marvel, conſidering that natural heat (like a good Stuard) diſſolveth the maſs into a creamy ſubſtance, running thorough all himſelf, that he may give unto all their due nouriſhment. Wherefore ſith this little world of ours was created full of variety, why ſhould we tye our ſtomachs onely to fruit, fiſh, or fleſh, when God in his goodneſs hath given us all of them?

Nay furthermore, ſith man can digeſt more ſorts of meats, ſtones and mettles (being rightly prepared) then either the Goat, Raven, or Oſtrich, why ſhould his power be bridled by any unnatural Edict, proceeding rather from the brain of a ſenſleſs head, then from the deep and mature judgment of any Phyſitian? for ſence teacheth us, that moſt compound bodies muſt feed upon divers meats, and that not variety but ſatiety, not quality but quantity, not ſimple taking, but unorderly taking of them, (out of time, out of ſeaſon, and out of their due place and proportion) cauſeth that diſſention and tumult in our bellies, whence all manner of diſlikings or diſcontentments ariſe, and at which (to uſe *Hippocrates* his words) ἕλκεται πεπάρυται ϗ ὥσπερ ὀδύξεται ἡ φύσις *Nature is diſtract-*

Lib. περὶ φυσῶν.

distracted, troubled and (as it were) gnasheth her teeth.

As for that *Simile* of Diars, and the other of Sweet-oil, and the third of Musick; they are all more childish, then worthy of an answer.

For simple colours (as white and black) are not the purest, for then the skies should bear them; yea the purest jewels give most variety of colours and lights in their own kind. And whereas cloth died with some one simple keepeth longest his colour in *Philinus* opinion, it is little material if it were true; considering meat is not given to dye our bodies, but to be transformed into our substance.

Again, though a sweet oil keepeth best his scent and perfection whilst it is unmingled, yet that disproveth not the necessity of mixtures, for whose sake simples were no less created, then Consonants and Vowels appointed to bring forth syllables: wherefore I laugh whilst others praise and extol, *Guevarraes* folly, who like another *Erasistratus* (whom he Apishly followeth in many points) complaineth of compound medicins, reducing all kind of agues to be cured with a plain *Ptisan*, a thin Cucumber milke, and a little water and oil mingled together. Fooliſh Bishop I deride thy ignorance, because thou deservest not to be pitied deriding others. Go to the little Bee, thou great Idiote; and tell me if thou canst number, out of how many flowers hony is made. Hony I say, the sweetest meat, and best medicin of all others, yea the very quintesence (as *Isaac* the Netherlander writeth) and refined marrow of infinite wholsome and good vegitables. Can that imperfect Creature perfectly convert so many divers juices into one soveraign meat, and may not man (the perfectest creature of all others) do the like in his stomach, when he feedeth of many good and wholesome dishes? As for

Guevarra in his Epistles.

Isaac. Belg. lib. de quint. mell. essent.

Socrates his compariſon (whom *Apollo* himſelf termed the Prince of Sages) I anſwer thus,

What though variety be to the ſtomach, as choiſe of fair women in a Weak mans eye, cauſing more ſtrong an appetite then reaſon or nature would? By the ſame argument we might as well reprove cleanlineſs in handling, skill in ſeaſoning, and handſomneſs or neatneſs in ſerving in our meats; becauſe when theſe concur we feed more largely; which if it be a fault, let *Philinus* hereafter eat bread made of meal which was never boulted; and parſneps and raddiſh never waſht nor ſcraped; let him eat of boil'd meat that was never ſcum'd, and of dry, lean birds (ſuch as Q. *Curtius* threw out at the window) never baſted, and of bitter Feldefares never drawn.

Cæl. lib. 6. ant. lect.

But I (and all wiſe men with me) will conſider, that as honeſty and delight may be matcht together, ſo cleanlineſs and variety is no hindrance to a good ſtomach or good digeſtion, but rather an help and friend to both. Nay it fareth with our ſtomachs as it doth with Sailers; who can eaſily pull in the ſheet when they have too much wind, but cannot enlarge it when they have too little: for ſo likewiſe it is a ſmall labour or cunning to kill appetite by onely ſeeing and feeding upon one diſh, but to revive it being extinguiſhed, or to ſharpen it being dulled, requireth no little art, and conſiſteth chiefly in variety and well dreſſing of meats.

Item to anſwer in a word, the law *contra Allænias*; I grant the thing, but I deny the equity: for what greater reaſon have we to mingle wine and water (which was never forbidden but at drunken feaſts) then to mingle a tart wine with a pleaſant, a temperate wine with a hot Sack, and a ſcowrer (when occaſion perſwadeth) with Alegant or a harſh binder? therefore to return

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Philinus his owne Sword into his own bosome: as it is not unlawfull (by the law of reason and nature) nay as it is necessary and expedient to mingle wines for some persons: so variety of meats taken orderly at one meal, are lawful, necessary and expedient.

Moreover (to beat him again with his own *Similes*) I confess all instruments of musick to be tuned to one Harmony: but being so tuned, if the Musicians play ever (like the Cuckoe) but one Song, will not the ear and head be wearied and offended: nay will they not in time be both sick? Can the eye see at once many objects, the ears hear many instruments playing together, & (*Philinus*) shal not the stomach as well concoct, keep and digest for the body many meats? but when reason faileth, thou hast almost daunted *Philo* with inartificial arguments, drawn from antiquity, examples, customes, and sanctions of Senators.

Now if by the like arguments I confirm Variety, I doubt not but like a Scholler I may cry quittance; but if furthermore I confute thy Authorities, as being either falsified or unaptly applied, thou shalt live in my debt till the next *Audit*.

Wherefore to begin with *Rogatianus*, albeit for many years he was delivered of the gout, yet *Cælius* avoucheth not that he was perfectly cured. And *Epicurus* though he fed but upon one dish at a meal, yet perhaps at every meal he fed on a several dish. *Pontanus* also was a weak and sickly man, to whom I confess many dishes (especially being of contrary kinds or qualities) are not to be permitted. Neither doth the Gentlemans answer in *Lacon* prove more the use then of one dish at a meal, then his Cooks demand inferreth the use and mingling of many meats. But if by the few dishes upon the Alters of heathen Gods, thou thinkest to prove that men

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at home feed onely upon one meat, thou art much deceived, for hereafter I will plainly demonstrate that they fed on many. As for the old *Scotish* custome, suppose it were true; yet sure I am, that since King *Arthurs* dayes who lived ... years before Christ, their owne Chronicler recordeth them to have used great variety of dishes.. That *Moschus Antimolus* lived onely with figs, it is no great marvel when he hated from his Cradel all other meat. *Stilpo* also fed onely on garlick, because his poverty was such that he could buy nothing else. As for *Genovefue* the holy made of *Paris*; albeit I suspect *Marulus* for a common lier, yet he saith, that her feeding so long upon one dish consumed her body, and that upon the Bishops licence she was enforced to eat milk in Lent. *Zoroaster* was no doubt a most learned Philosopher, who if he lived twenty years in the Wilderness onely with one Cheese, no doubt it was some great Cheese like to *Parmisan*, full of variety, and not made of one but many milks. As for the monstrous riot of the *Ionians*, *Lituanians*, and latter Romans, drawn from the example and imitation of those wicked Princes and Emperours: I detest and abhor it as much as *Philinus*, ascribing unto excessive variety as many mischiefs of body and mind; as temperate variety brings profit, health, refreshings and pleasures to them both. The *Jewes* murmuring doth as little please me, for though nature told them that one meat could not conveniently nourish every man, especially such as were accustomed fourty years together in *Egypt* to feed diversly; yet when every man felt that one meat sent by God, did miraculously preserve man, woman and child, agreeing with all ages, times, persons and complexions, they ought to have been contented; being as perfitly

Hect. Boeth. l.9. Scot. hist.

Alex. l.3.c.11.

Athen.l.10.c.4

Marul. lib. 1. decad.1.

Plin.l.11.c.42

Numb. 11.

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nouriſhed with one diſh, as any of us can be with many.

Laſt of all, that example of *Adam* and *Eve* is moſt violently wreſted againſt variety; whereas rather it is an argument againſt unity: for ſuppoſe they had at once taſted of all fruits in the garden, could they have been ſick upon it? no verily, but the taſting of one alone (I mean the forbidden one) was the parent and author of all diſeaſes: wherefore the variety of wholeſome meats ſet down by Phyſitians are not offenſive, when one diſh forbidden may prove dangerous: as I could prove by many reaſons, did not experience clear it with her ſun-ſhine.

Now to anſwer examples alſo with examples; though the Kings of Egypt had no great variety of diſhes, yet that they ever fed on two at the leaſt, *Diodorus Siculus* reports. And if the old Romans fed not diverſly, why had they uſually three diſhes at their table? The *Perſians* though they had but few meats, yet they abounded in Salades and Junckets. The old Grecians contrariwiſe, uſed much meat and few Junckets: yea I read that *Plato* himſelf when *Socrates* and *Menippus* ſupped with him, had ſix ſeveral diſhes at his table (figs, peaſon, beans, whortleberries, roaſted beech-nuts, and wafers in the end to cloſe up their ſtomachs) whereof they all fed, ſaving that *Menippus* ſet aſide the wafercakes with his hand, ſaying; that a ſweet aftercourſe makes a ſtinking breath: Another time I read, that *Plato* ſet before his loving friends and fellow Citizens olives, herb-ſalades, divers kinds of fleſh and fiſh, and laſt of all new Cheeſe; whereby any wiſeman may gather, that the ancients fed upon many diſhes of oppoſite kindes, and gratified their ſtomachs (which every mans ſtomach coveteth) with variety of meats. As for our owne Nation (for whom chiefly I write this Treatiſe) *Hector Boethius* avoucheth,

Lib. 1. c. 6.

Alex l. 5. c. 21.

Gell. l. 13. c. 11

l. 9. Scot. hiſt.

avoucheth, that Engliſh men from before King *Arthurs* dayes, were accuſtomed to feed much and very di-
lib. 2. hiſtor. verſly. And *Paulus Iovius* writeth thus. *The whole nation of Engliſh men delight ſtill (as ever they did heretofore) in feaſting and making of good chear, eating much meat and of many ſorts, prolonging their ſittings with muſick and merryments, and afterwards ſporting themſelves in ſet dances.*

Wherefore ſith we are naturally deſirous of many meats, and have ſtomachs above all other Nations, able to digeſt them; and cuſtome alſo hath confirmed our variety of diſhes (which cannot even in bad things be ſuddenly altered without a miſchiefe) I perſwade ſtrong and indifferent ſtomachs to continue their uſed Diet, feeding orderly and ſoberly of divers meats. Divers I ſay, but not too many; for I like not (*Dubias Cœnas*) the doubtful feaſts of Cardinal *Wolſey*, nor the Abbot of *Glaſtenburies* Diet (who were ſerved with ſo many ſorts of dainties, that one might ſtagger and doubt where firſt to begin his dinner) nor the ancient tables of *London*; where (as *Diogenes* ſaid of *Maronia*) every Citizens houſe (in a manner) was a cooks ſhop, till plenty of mouths made penury of proviſion, and dearth of Corne and Victuals lately taught them ſobriety.

Laſt of all where the Proverb ſaith, *That many diſhes make many diſeaſes*; it hurteth not our poſition and defence of variety: for not diverſity but multitude offendeth our ſtomachs, *that is to ſay*, more diverſity of meats then they can well abide: accordingly as much meat hurteth not concoction, but that which is overmuch taken in too great a quantity, whereof we are now to diſcourſe in the next Chapter.

As for variety of meats in the time of ſickneſs, let us hear what *Galen* ſaith. Diverſity of meats are as ne-

ceſſary

ceſſary in ſicknes (if it be a compound ſickneſs) as variety of medicins. For a hot liver requireth a cooling meat, and a cold ſtomach that which is hot; and if a mixt diſeaſe have made a mixed diſtemperature in any part, there divers and compounds meats be of neceſſity required. Otherwiſe many meats (eſpecially of contrary kind, ſubſtance and quality) are moſt hurtful and tumultuous. Com. in 1. de vict. rat. in ac. cap. 3. & 3. de vict. rat. in ac. cap. 35. & primo in Eund. cap. 18. whereby we may eaſily perceive, that variety of meats is permitted ſometimes to the ſick, yea though it be joined with contrariety of kinds.

CHAP. XXX

Of the quantity of Meats.

THat ſaying of the wiſeman, *Eate not too much hony*, ſheweth unto us; that even the moſt wholeſome and nouriſhing meat of all other will prove dangerous and hurtful to our health, if it be not ſoberly and meaſurably eaten. Temperancy being not onely the carver, but alſo the commander at our tables.

We find likewiſe ſeveral ſayings recorded; as, That we muſt eat by reaſon and not by appetite; That ſtraight-girding, makes little eating; That in time of Famine, though we deſire moſt, ſatiety is moſt perillous; That in rainy weather little meat, little drink, and much exerciſe within doores is beſt; That melancholy perſons eat much, Cholerick drink much, Phelgmatick ſleep much; Great Livers, great Eaters, that a lean Woman, is a Tavern of blood; That they which eate little, are

never good Travailers. The Spaniard eats, the German drinks, and the Engliſh exceeds in both.

Temperance what it is.

But would you know what Temperancy is? It is a vertue, timely, moderately and comely uſing thoſe things, which be truely neceſſary and natural. For ſome things be both neceſſary and natural without which we cannot live, as Meat and Drink; others natural but not neceſſary, without uſe of which many of us may live, and live in health, as *Venus* game: others neceſſary but not natural, as ſtrong exerciſes for ſome bodies: others neither natural nor neceſſary, as over-curious Cookery, making fine meat of a whetſtone, and *quelque-choſes* of unſavory, nay of bad and unwholeſome meat. There be two vices equally oppoſite to this vertue; Surfeiting, when a man eateth more then either his ſtomach can hold or his ſtrength digeſt; and Self-pining, when we eate leſs then our nature craveth and is able to overcome.

The firſt of them (namely ſurfeiting and exceſs) though it be a vice of all other moſt hurtful to the body and conſequently noiſome to the mind, yet we read that whole nations, and Emperors, and Potentates have both eſteemed, and honoured and rewarded it for a vertue. For the *Sicilians* dedicated a Temple to Gluttony; and *Ariſtophanes* writeth thus of the Barbarians,

Athen. l. 1. c. 1. In Arcan.

Οἱ βάρβαροι μὲν ἀνδρὰς ἡγοῦνται μόνους,
τοὺς πλεῖστα δυναμένους καταφαγεῖν καὶ πεῖν.

Them onely men Barbarians think,
That can devoure moſt meat and drink.

Of this crue was *Maximinus* the Emperour, who (like our old Abby-lubbers) did eat till he ſweat; yea *Sabellicus* affirmeth, that his one dayes ſweat gathered up in goblets, did amount to the meaſure of ſix *Sextaries*. *Claudius Caſar* and *Vitellius* the Emperour were like unto him, eating commonly ſo much that they were forced once or twice in a meal to go out and vomit; and then returned to the table again, giving a freſh charge to a forelorne ſtomach. And though *Aurelianus* the Emperour fed moderately himſelf, yet he exceedingly loved and honoured a great Gourmand, who uſually at one meal did eat a Hogg, two Weathers, and a whole Brawn, drinking upon it a whole firkin of wine poured down his throate thorough a funnel: Alſo *Firmius Salencius* did eat a whole Oſtrich in a day: and *Clodius Albinus* (Commander for the Romans in France) is regiſtred to have eaten at one ſitting five hundred figs, one hundred Peaches, ten Musk-melons, twenty pound weight of Rayſins of the Sun, one hundred Snites, ten Capons, and a hundred and fifty great Oiſters.

l.6.c.10. en. 7.

Cæl lib. 13. c. 2. A. L.

Flan. Vopiſc.

Sabel.lib. 10. ex Capitolino.

Neither was our Country alwaies void of a *Woolmar*, who living (in my memory) in the Court, ſeemed like another *Pandarus*, of whom *Antonius Liberalis* writeth thus much, that he had obtained this gift of the Goddeſs *Ceres*; to eate Iron, glaſs, Oiſterſhels, raw-fiſh, raw-fleſh, raw-fruit (and whatſoever elſe he would put into his ſtomach) without offence; yea as *Monica Auguſtine's* Mother was given to exceſs of wine, ſo himſelf (ſuch are even Godly mens imperfections at ſome times) confeſſeth his own pronneſs and inclination to riot, in theſe words. *O Lord, thou haſt taught me to uſe meat not for luſt and wantonneſs, but for life and health. Nevertheleſs when I ſit down for refections ſake, the ſnares of concupiſcence and ſurfeit lie in my way like crafty fowlers,*

Ex Boet. ii Ornithogon.

Aug l.10. con.

and the Maid presumeth above her Mistris; so that it is doubtful, whether Necessity or Riot be commander, and hardly can I resist Riots desire, no though it afterwards bringeth me to great pain.

And no marvel, *Augustine*; for from whence cometh soreness and wearines, heavines of spirits, dulnes of sences, stifnes and pain of joints, unweldines, belchings, crudities, fevers, distastings of meat, los of appetite, and other tempestuous evils, but from repletion, surfeiting and satiety? what weakness of body cometh by exces of eating; we need no more examples then this of our own Countrymen, which *Boethius* noteth (in his Scotish History) of King *Arthur* and his Knights; who having recovered *York* from the Saxons and Picts in spight of their beards, kept there such a grand Christmas, that afterwards fighting again with the Saxons, his Souldiers were found so weakned with surfeiting, that their arrows could hardly peirce the Saxons furr'd-dubblets, being able before to strike thorough their iron armour. What Scholer hath not read of *Herodotus*, the minstril of Megara (whose girdle in the wast was three yards and a half long) or of Milo Crotoniates that great Pamphagus? yet they died both very weak men and young, by oppressing strong nature with too heavy burdens. The Stoicks imputed all diseases to age, but *Erasistratus* did not ill to ascribe, either all or most of them to exces: for if a man feed too much, three principal discommodities arise thereof. First, all natural spirits leave their several standings, and run headlong to the stomach to perfit concoction; which if with all their forces they cannot perform, then brain and body are over-mastered with heavy vapours and humours; but suppose they perform it, what followeth but foggy fat insteed of flesh; or a the least, such abundance of both, that no soveraign-

Athen. l. 10. c. 1

Plut in Gryll.

Marsil. Fici. de tuend. stud. san.

ty

ty nor ability is left for the actions of the mind? which (as Menander well noteth in one of his Comedies.)

Desireth not to play with Swine,
Nor dwells in hogsheads full of wine.

For *Heracletus* was of a right opinion, that the wiſeſt ſoul dwelleth in the emptie body; which we may partly illuſtrate by theſe examples. The moiſt eye ſeeth worſt; the fulleſt veſſel ſoundeth leaſt, and the Sun hardly ſhineth thorough a clowdy aire: Even ſo in a full and troubled body, overpeiſed with variety and plenty of meats, the eye of our mind muſt needs be darkned, the voice of reaſon cannot be heard, and the Sunſhine of underſtanding cannot ſhine into our hearts, being deſtitute of will, and much more of ability to execute any thing that is good: Nay through ſurfeiting we live groveling and groping after baſe delights, as Hoggs do for Acornes, being diſabled ſo much as to think a good thought.

Hippocrates and *Galen* ſay, that the bodys of ordinary great feeders ſtand upon a dangerous point, or as you would ſay upon the Rayſors edge; for if they feed moderately, alteration of cuſtome hazards their health: if they perſiſt in exceſs, they are ſuddenly ſtrangled with Apoplexies, as *Cælius* hath well noted. Cæl. lib. 17. ca. 11. A L.

To prevent all which ſickneſſes both of body and mind, oh what ſevere and good laws were there made by *Fannius Didius*, *Licinius Craſſus*, *Cornelius Sylla*, *Lepidus*, and *Antius Reſtio* againſt Riot? yet the concord of vices ſo prevailed, that luſt continued exceſs, exceſs brought forth unrulineſs, unrulineſs contempt of Government, whence came fatal deſtruction to the Roman Monarchy. Ma. ſat. 3. c. 17.

The

Hector. Boeth: hist. Scot.

The Scots punished their belly-gods in this sort; first they filled their bellies as full of good meat as ever they could hold, then they gagged them, and threw them into the next river with their arms piniond, saying; *Now as thou hast eaten too much, so drink too much.*

Plutarch remembreth, that (by the *Athenians* law) whosoever did flay a living beast, he should be hang'd as a Felon, because they would not have a beast tormented; which punishment if it were just (as it seemed just in *Xenocrates* opinion) then what pains ought they to endure, who by surfeiting not onely torture, but also most unnaturally seek to kill themselves, making their graves with their own teeth, flaying and unskinning themselves as it were of reasons robe, yea ensouling their bodies (being dedicated Temples to the holy Ghost) as much as in them lieth with the form of swine?

The second vice (namely *Self-pining*) is as far from Temperancy on the right hand, as surfeiting erreth on the left. *Sozomenus* maketh mention of a Munck in *Cælosyria*, called *Battheus*, fasting voluntarily so long, till his teeth were full of worms. And in the *Legendary*, S. *Francis*, S. *Bennet*, S. *Rainulph*, and divers other men, maids and women are highly extolled for consuming their bodies with excessive abstinence; which being a thing against nature and Godliness (which forbiddeth us to scourge or mark, and much more to consume our bodies) it shall need no confutation at all, especially in this gluttonous age, wherein we are so far from any such fasting, that we wholly delight in Riot and Feasting. Onely let me say thus much out of *Hippocrates*, that a very thin and precise Diet is not to be prescribed to any one of indifferent health and strength; no scarce to any (except their disease be exceeding sharp) which are very weak. For the prescribing of meat by drams or ownces, driveth

Sozom. lib. 6. eccl. hist. c. 34.

many

many fears into a weak mans mind, taketh al alacrity from the heart, maketh a man jealous of his owne fingers, daring to eat nothing with chearfulneſs, becauſe he ever ſuſpecteth that he eateth too much. Hence came that golden Aphoriſm (though not regiſtred in his Aphoriſms) πᾶσα συγχωείη ἐν χρονίη, ὀλίγη δ' συγχωείη ἀπο ωείη τ νό'σο. Hippoc.

An over-yeelding lengthneth the grief,
But timely permiſsion maketh it brief.

As for Temperancy (which I can never enough reverence or commend) would to God it were as well practiſed of every particular man, as it is neceſſarily required to be in Phyſitians. Firſt that by long life they may (with *Galen* and *Hippocrates*) get perfection in that art which they profeſs: whereas now many Phyſicians are buried under a Doctors name, before they ever taſted of *Hygea* her cup, or ſaluted *Panacea* a far off. Secondly if they by ſurfeiting or faſting hurt their owne bodies; how ſhall their doctrine be followed by their Patient, when it is broken and croſſed by themſelves?

The rude *Perſians* are recorded to have ever fed ſo temperately, that to ſpit or blow their noſe, was both execrable and puniſhable amongſt them. Likewiſe they (as alſo the Romans) permitted any man to give him that yawned a blow on the ear; becauſe ſpiting and ſnivelling and yawning, are only the fruits of fulneſs or idleneſs. Much more ſhould learned Phyſitians moderate themſelves, who give laws to others, and not raſhly run into that exceſs, which even the ſavage *Scythian* and *Perſians* ever abhorred. Xenoph. l. Pæ.

It is alſo recorded of the *Spaniſh* Women, that a certain girdle is kept of ſome two foot long in every Town, which if any womans belly exceeds in compaſs (unleſs Athen. l. 2. c. 2.

it

it be by child-going) they are counted deteſtable and infamous: Let it be therefore a greater ſhame for us *Phyſitians*, by ill example to purchaſe our owne diſcredit, and alſo to leſſen our skill, and ſhorten our lives as much as lieth in our owne power: for *Theophraſtus* falſly accuſed nature, in that ſhe gave long life to Ravens and Crows(whom it little profited) and but a ſhort time to men, and the ſhorteſt of all to Students, whom reaſon would have to live long for the mutual benefit one of another, and the publick good of the Commonweal. More juſtly he might have accuſed men and Students themſelves, for abridging their natural dayes by ſurfeiting and drunkenneſs, chambring and wantonneſs, exceſs and riot; conſidering that nature ever moſt preſerveth and tendereth the moſt worthy creature, did it not deſtroy and ruinate it ſelf.

Cic. 3. Tuſc.

Timotheus having ſupped with *Plato*, and eaten (contrary to his cuſtome) very moderately, ſlept very quietly that night, finding neither cholick to awake him, nor belchings in the morning to annoy him; wherefore aſſoon as he awaked, he brake forth into this exclamation, with a loude voice: How ſweet, how ſweet are *Platoes* Suppers, which makes us in the night time to ſleep, and in the morning to breathe ſo ſweetly! Yea but (ſome will ſay) how ſhall we know when we have eaten enough? At whom *Democritus* would have laughed a month together, and perhaps have returned them this anſwer; Fools and Idiotes that you are, know you when your Horſe and your Hawke and your Dog hath enough, and are you ignorant what meaſure to allow your ſelves? who will urge his Horſe to eat too much, or cram his Hawke till ſhe be over-gorged, or feed his Hound till his tail leave waving? and ſhall (man the meaſurer of Heaven and Earth) be ignorant how in Diet to meaſure the bigneſs

Marſil. Fic. de Sanit. ſtud. cu.

signes or strength of his own stomach? knows he by signes when they are over filled; and is he ignorant of the signes of repletion in himself? namely of satiety, loathing, drowsiness, stiffness, weakness, weariness, heaviness and belching? Doth not every man know, that Enough consisteth not in filling the paunch, but in takeing sufficient to maintain nature, which no doubt is satisfied with a little, as *Solon* said at the wisemens feast, *Summum, imo divinum bonum est nullo vesci alimento; proximum vero & naturale quod a minimo.* *It is* (*said* Solon) *the greatest, yea the divinest good thing of all other, to eat no meat: and the next unto that and most natural is, to feed as sparingly as may be.* Plut. 4. sympos Cloath your self warmly, and feed sparingly. Vesti te caldo & mangia poco

But can you not prescribe one certain measure or quantity fit for all men? no verily, for to prescribe to all men (or to one man at all times) one certain quantity of meat, were to make a coat for the Moon; which if either *Jupiter* her Father, or *Latona* her Mother could have done, they would long ere this with some robe or other have covered her inconstant body, encreasing or decreasing every moment. And verily *Hippocrates* hath truly written. *The quantity of meats ought not to be appointed by weight, number nor measure; but by sence and ability of our stomachs: for some cannot digest much, others are offended at a little; others are not satisfied till their maw be filled, others have too much when it is half filled.* Hip. de. vet. me

It were strange to recite, what great store of meat some have eaten and others daily, do eat without offence; *Aristotle* in his Politicks, calleth the Fencers and Wrastlers Diet of his time ἀναγκαιοφαγίαν, *a necessary Gourmandise*; because through abundance of exercise (which consumeth spirits and humours) they were enforced to

lib: 1. cap. 6. Cosmocrit.

eat both much and often. Nay *Cornelius Gemma* affirmeth, that he saw whilst he lived an aged woman, which from her infancy fed in excessive measure, eating something continually every hour, besides her ordinary meals of breakfast, dinner and supper, which were of an incredible quantity: In the end dying with abundance of fat and flesh (for the caul of her belly weighed twenty pounds) they perceived all this to come from a peculiar and special temperature, called of the Grecians ἰδιοσυγκρασία: for her liver was greater and heavier then all the rest of her bowels laid together; exceeding red, and swelling with store of blood and wind. *Surius* and *Bruyrinus*, and *Schengkius* tell of many others, who lived long in health though they fed excessively, having as it were an Ostriches stomach joined with a Dogs appetite.

Sur. com. rer. in orbe gest. Bru. lib. 3. de re cib. cap. 5. Schengh. lib. 3. obs. med.

On the contrary side, some may as well live with hunger and long abstinence a great while, according as I have read in many Authors. *Hippocrates* thinketh, that if a man abstain from meat and drink seven dayes, he cannot escape death; yea when some afterwards were perswaded to eat, their meat never passed thorough them, because the hungry gut (called *jejunum intestinum*) was by abstinence clung together. But *Pliny* saw the contrary, and *Tinous* Aunt lived two months together without meat or drink. *Albertus*, *Alexander Benedictus*, and *Iacobus Sylvius*, write yet of more strange and incredible abstinence both of men and women; which truely I would have registred amongst the lies of the golden Legend, and the Abbot of *Ursberg* his Chronicles, had not *William Rondeletius* and honest *Ioubertus* written the like of a French gentlewoman, living almost three years without any sustenance of meat, bread, broth or drink; who afterwards was married and conceived a child, which she brougth well forth and happily alive: By all which

Hip lib de ca.

Plin. l. 11. c. 54 Athen. l. 2. Dip Alb. l. 7. de ani Alex. B. pract. lib. 12 cap. 11 Iac. syl. Consil. contra famem.

Ioub dec. 1. parad. 2.

exam-

amples we may easily gather, how absurd the fashion and custome was before *Plutarchs* time: when every man did not carve for himself, but was carved unto by another; and that (after the Colledge fashion) so equally, that none had more or less then his fellows: which order howsoever it pleased *Hagias* the Sophister, because feasts in Greek are called Divisions, and the Masters of feasts Great Dividers, and Servants Carvers, and *Mœra* and *Lachesis* (being the Goddesses of feastings) were called so of equality of division; and that peace is maintained where equality is kept, and that *Agamemnons* Souldiers (as *Homer* testifieth in sundry places) had every one alike measure and weight of victuals: yet (by his leave) neither is humanity therein observed, nor geometrical proportion kept, nor nature imitated. For tell me, what humanity can we call it, to give a man less then his stomach wanteth? what geometrical proportion is that, which giveth as much to the half-full, as the empty vessel? and how dare we prescribe one quantity to all, when mens stomachs be as divers in quantity of receit and ability of concoction, as their faces be differing in appearance? so that it is too little for one which is too much for another, and no certain measure, nor number, nor weight is to be prescribed to any man: but every one to feed according as his stomach is able to concoct; which (to use *Hippocrates* his phrase) though it have no ears, yet hath it intelligence to beg his own, and wisdome to discern when it hath enough; willing us not to eat till we have an appetite, nor to eat so long till we have none. This rule *Galen* observing (amongst many other) he was seldome sick, and lived (as *Sipontinus* writeth) 140 years.

Plut. 2. Symp.

lib. de. sal. diæt.

Also let us remember, that in youth, health and winter we may feed more plentifully, as also after exercise

and at our own own ordinary table: But when we are at great feasts, or forced to eat upon strange meats (be they never so finely dressed) let jealousy be our carver, after the example of *Augustus Cæsar*, and also of *Plato*: who at great feasts fed onely on some known dish. I have read somewhere, when they of *Thasis* invited *Alexander* to a feast, that he fed well upon their fat mutton & beife, and gave away the forced dishes and curious Quelqchoses not to his own Countrimen and Souldiers, but to his captives and slaves: saying, That he would rather they were all dead, then that any of his owne by surfeiting upon any unknown meat should be never so little sick.

Suet. in vita Aug.
Laert. in vita Diog.

And thus much of the just quantity of meats; which Physitians may aim at by long experience, prescribing a full Diet to them that be sound and strong, and accustomed to much feeding; a moderate diet to them that be indifferent, and a thin diet to such weaklings and sick persons as require neither much nor often feeding.

CHAP.

CHAP. XXXII.

Of the quality of Meats.

HIppocrates and *Galen* bids every man both in health and ſickneſs, beware what kind of meat he moſt commonly uſeth; for like food like fleſh, like meat like nouriſhment. Hipp. de ſal Di. Galen com. in aph. 50. lib 1.

[And therefore we find that ſome have Quails ſtomachs, and may eat poyſon: A Woman by cuſtome drank the juice of Hemlocks uſually. Gal. lib. 3. ſimpl. medic. cap. 18. And a Maid fed uſually (by cuſtome) upon Napellus Spiders, and other poyſons, Cælius lib. A. L. 11. cap. 18. *Mithridates* the younger uſed continually a counterpoyſon made of poyſons, in ſo much that when he would have poyſoned himſelf (being by his ſon *Pharnaces* vilany betrayed to *Lucullus*) he could not do it, and therefore killed himſelf by the help of a Frenchman, Plin. lib. 23. cap. 9.]

All which cautions are particularly ſet down by *Hippocrates* and *Galen*, though ſcatteringly and by peices in ſeveral places, that I need not add to his own words; which I have aphoriſtically ſet down in theſe ſentences following, becauſe no man ever did the like. Gal. com. 4. de vict. rat. in ac. cap. 10.

1. Let every man take heed, what quality his meat is of; for cuſtome begetteth another nature, and the whole conſtitution of body may be changed by Diet. Gal. com in aph. 50. lib. 1. Gal. com. in ap. 12. l. 1. & com.

2. We ſhould take thoſe kinds of meats which are beſt for our own particular bodys, for our own particular age, temperature, diſtemperature & complexion. For as every particular member of the body is nouriſhed with a ſeveral de ſal. diæt. c. 7 & com. 5. in 6. epi c. 1. & com. in aph. 3. lib. 3.

qualified

juice: so labourers and idle persons, children and striplings, old men and young men, cold and hot bodies, phlegmatick and cholerick complexions must have divers Diets.

Gal com. in aph. 18. lib. 2.

3. Young, hot, strong and labouring mens stomachs may feed of meats, giving both an hard and a gross juice, (as beife, bacon, poudred-flesh and fish, hard cheese, rye-bread and hard egs, *&c.*) which may nourish slowly, and be concocted by degrees; for if they should eat things of light nourishment (as veal, lamb, capons, chickens, poacht-egs, partridges, pheasants or plovers, *&c*) either their meat would be too soon digested, or else wholy converted into choler. Contrariwise milk is fittest for young children, tender flesh for them that are growing, and liquid meats for such as be sick of sharpe diseases.

Gal com. 2. de vict. rat. in. ac. cap. 36.

Furthermore if any mans bowels or body be too dry, a moist diet of suppings, and boild meats yeelds him a remedy, but if it be too moist, all his meats and diet must tend to drineſs.

4. de fac. simp. cap. 7.

4. Sweet meats are unfit for young children and young men, and hot stomachs; for they corrupt childrens teeth, and turn most into choler in young mens stomachs, but they are good for old men and cold complexions; yea hony it self agreeth with them.

4. de simpl. fac. cap. 19. & 5. ejusdem. cap. 25

5 Bitter meats engender choler and burn blood, giving no general nourishment to the whole, howsoever they be acceptable to some one part.

Gal de alim. fac. l. & ca. ult.

6. Sharp spices (*which I have particularly named before in the fifth Chapter of this Book*) are most unfit for tender bodies, whose substance is easily melted and enflamed, howsoever strong men may eat them with gross meats.

Gal 2. de vict. rat in ac.

7. Soure meats and sharp together (as limons, orenges, citrons and vinegar) offend cold stomachs and sinewy

parts:

parts: but if they be cold and aſtringent (as ſorrel, quinces, cerviſſes and medlers) they are not ſo offenſive, nay they are profitable to all ſtomachs being eaten laſt, unleſs the body be ſubject to fluxes.

8. Meats overſalted how dangerous they are, inflamations, leproſies, ſharpneſs of urine, and great obſtructions hapning to ſuch as uſe them much, do ſufficiently declare, agreeing with none but ſtrong bodies; as Sailers, Souldiers, and husbandmen, accuſtomed to hard labour and much toiling. Gal-3 de fac. alim.& 3.de loc.aff.cap.6. Gal.com in ap. 18.lib.2.

9. Fatty meats are not good but for cold and dry ſtomachs; for in ſanguine and cholerick ſtomacks they are ſoon corrupted, in phlegmatick ſtomacks they procure looſneſs and hinder retention: *Only they are fit for men naturally melancholick, giving to them a kindly warmth, and alſo a moſt convenient and proper moiſture.* Gal 5.de.al.f. Iſa.de univerſ. & parti.diæta.

10. All meats ſhould be given very hot to cold and raw ſtomachs; but cold meats to cold ſtomachs are very hurtful. *Pitÿllus had ſo cold a ſtomach* (*ſaith* Suidas) *that he made a ſheath for his tongue, to ſwallow down his pottage ſcalding hot: and* Eunapius *reporteth the like of* Proæreſius *the Sophiſter; yea I my ſelf have known a Shropſhire gentleman of the like quality.* Gal. com. in aph.3.lib.3.

11. When any man is ſick or diſtempered, let his meats be of contrary quallity to his diſeaſe: for health it ſelf is but a kind of temper gotten and preſerved by a convenient mixture of contrarieties. Gal.com in aph.3.l.3.

Now in what degree moſt particular meats be hot, cold and dry or moiſt, is ſufficiently declared above in the fifth Chapter, where I have largely ſet down the differencies of meat both in kind, ſubſtance, temperature and taſt, whereunto I refer you.

12. Above all things take heed that you eat not through

through hunger of a meat, which either naturally or accidentally you loath; for as the pleasing meat is best concocted (yea though it be somewhat of the worst kind) so meats loathed, turn into wind, belchings, vomitings and cruel gripings, because the stoamch doth not affect them. But what meat is fittest, and most agreeable to every mans taste, humour and nature; rather proper experience doth teach us, then any mans judgement can direct us.

Gal com. in aph. 38. lib. 2.

Gal. com. 4. de vict rat. in. ac. cap. 89.

13 Let a strong and good stomach taste of all things, but not feed upon them as nourishments; yea, it is good in health to taste every thing, least we refuse that in sickness which perhaps we shall have most cause to feed on: *as it hapned to Titus the Emperour, whose over-nice feeding and bathing hastned his death.*

Hip. de sal. vict. rat.

Pl. de san. tuen.

CHAP.

CHAP. XXXI.

Of the Time, Order and Manner of Eating.

Athenæus in his Feast of Sages saith, that the old Grecians lived very temperately; but yet he saith that usually they made three meals a day, one early in the morning, another at noon, and the third at night. The first was called ἀκράτισμα, because it was nothing but a sop of bread soked in a little wine. The second was called ἄριστον, because it was made of home-bread things, which are thought to give the best and strongest nourishment.

Meat well chewed is half digested.

It is ill to talk much at meat.

Where an egis best to be opened.

The last was called by two names, ὀψώνιον signifying a late eating, and δεῖπνον because it required care and cost. In *Plutarchs* time Breakfast was called γεῦμα, because they did only taste and go. Dinner was termed παρ' ἕσπερον, as being a noon-meal. Supper was called κοινὴ, for that it was not private (as Breakfast and Dinner) but either common amongst neighbours, or at least with all their own household. How Beavers called *procænia*, and sleep-drinks called *prohypnia* and *metacænia* came up, none have yet thoroughly determined, though here amongst labourers, and in *Germany* amongst gentlemen they are ordinarily put in practise.

Breakfasts are fit for all men in stinking houses or close Cities, as also in the time of pestilence, and before you visit the sick; for empty veins draw deepest, and what they first receive (be it good or bad) with that they clense or infect the blood. Contrariwise where the air is pure clear and wholesome, it is best to fast till dinner, unless you be either of growing years or of a cholerick stomach, for then you must not in any case be long fasting.

Dinners and Suppers are generally necessary and convenient

venient for all ages, times of the year, and all complexions; especially in these northern parts of the world, where inward heat being multiplyed by outward coldness, our radical moisture would be soon consumed, if it were not restored by a double meal at the least.

Whether Dinner or Supper should be largest.

Now whether at Dinner or Supper we may feed more plentifully, is a great question amongst Physitians; either because they affirm too generally on either side, or because they were ignorant of distinctions: Some are just of *Leonard Fuchsius* his opinion, that our Supper should be the larger of both, for these reasons. First, because as we may eat more in Winter then in Sommer, our inwards being then hottest, through repercussion of heat by external coldness; so the night resembling winter (as *Hippocrates* noteth) no reason but that then we should feed most. Secondly we may then feed more largely because sleep ensueth, with whom blood, heat and spirits return more inward to the belly, bowels, stomach and all parts of concoction, then when by light exercise or musing they are distracted upward, downeward, and outward to other parts.

Lib. 2. para. c. 21

Lib. 6. epi. sec. 6. & 1. aphor. 15.

Hip. 6 ep. sec. 5. & aph. 29.

Again, *look what exercise is to the joints and muscles, that is sleep to the bowels*: that is to say, look how labor and exercise doth warm the one, so doth sleep and quietness warm the other. *Galen* likewise writeth thus; whilst a man sleepeth all motive and sensible faculties seem to be idle; but natural powers are then most active, concocting meat not onely better in the stomach and guts, but also in the veins and whole habit of the body. *Paulus Aegineta* is of the same judgement, writing thus. Sleep is a ceasing or rest of animal faculties, proceeding from the moistning of our brain with a sweet and profitable humour; which whosoever taketh in due or-

Hip. ibid. ap. 10

Lib. 1. de sa. sym.

Lib. 1. cap. 97.

der

der quantity and time, he receiveth thereby many singular commodities; namely good concoction of meat, and digestion of humours, and ability to labour easily and chearfully after digestion: where he addeth this reason of better concoction in sleep out of *Hippocrates.* ἐμφανέως ἐγρηγορώς, &c. He that is broad waking is hottest outwardly, but he that soundly sleepeth is hottest inwardly. Hib. 6. ep. tom. 4 aph. 12.

Now if any shall object, that no sleep can be wholesome or sound after supper, because it is taken upon a full gorge. I answer him thus, Physitians write not to idiotes and fools, but to men of sence and reason; whom common sence may teach, that they are not (like swine and beasts) first to fill their bellies, and then presently to sleep upon it, but to sit or walk easily after supper for an hour or more; to settle their meat to the bottome of their stomach, that it may prove less vaporous to the head, and be sooner concocted lying nearer the liver.

Furthermore when I said, that we should feed more largely at Supper then at Dinner, I meant nothing less then to counsel men to gorg themselves up to the top of their gullet; but to advise them of both their meals to make Supper the larger, for the reasons alledged, and for infinite reasons besides which I could set down.

For whom large, or sparing Suppers be most convenient.

Nevertheless I do not so generally set this down, as that it is best for all persons, but for them onely which be sound and in health: for if any be troubled with great headache, or rhumes, or nightly torments of any part, their Supper ought to be very little, slender and dry, and also to be taken very timely in the evening; that nature being freed all night time of other offices, may only attend concoction of the diseases cause.

Last of all, I except also them which have long been

accuſtomed to ſmall Suppers and long Dinners; becauſe
Hip. 2. aph. 50. the imitation of a long cuſtome (though it be evill) breedeth no common or petty danger. *Laurence Iou-*
Dec. 1. parad. 8. *bert* in his eigth Paradox written to *Camuſius* the King of *France* his Secretary, wonderfully ſtriveth to oppugne this opinion; but profitting no more with his head and hands, then the mouſe in the tar-barrel doth with her feet; for when he hath done all that he can, he onely proveth that better digeſtion is in the day time, and not better concoction, as hereafter (upon ſome other occaſion) I will plainly demonſtrate to the learned.

How often a man ſhould feed in a day.

Furthermore I would not in like manner have any man think, that I preſcribe two or three meals, and neither more nor leſs to all perſons: for Children may feed much and often; old men little and often: where
Plut. in Gryll. by the way note this out of *Plutarch*, that old age is not ever to be ſtinted by years, but by decay and loſs of natural ſtrength.

For in ſome Nothern Countries (and he nameth ours) few men are old at half a hundred years, when the *Ethiopians* and Southern people are old at thirty. They are long young and luſty, becauſe much feeding reſtoreth decay of moiſture, and outward coldneſs preventeth the loſs of in-borne heat. Theſe contrariwiſe are ſoon old, becauſe outward heat draweth out their inward moiſture, which ſhould be the maintainer and food of their heat natural.

Alſo I permit unto true labourers and workmen to feed often (yea four or five times a day if their work be ground-work or very toilſome) becauſe continual ſpending of humours and ſpirits, challenge an often reſtoring of the like by meat and drink.

Finally whoſoever by ſome natural and peculiar temperature,

perature, or elſe upon any ſickneſs, is enforced to eat often; it were againſt art, reaſon and nature to number and ſtint his meals. *Claudius Cæſar* had ſo gnawing a ſtomach, that he could eat at all hours, And *Aulus Vitellius*, (even at his Gods ſervice and ſacrifice) could hardly refrain from ſnatching the meal and oil out of the Prieſts hand: yea he baited at every Village as he rid upon the way, and ſwept clean the Amery in every Inn. Contrariwiſe ſome either by nature or cuſtome eat but once a day, others onely twice, and ſome thrice: as you may read in *Benevenius*, *Ferdinandus Mena* and *Bartholomæus Anulus*; and as I my ſelf can alſo witneſs by divers of our own Countrymen, if I purpoſed or thought it needfull to produce their names. The like may I ſay of ſet hours, to dine or ſup in; for albeit I could ever wiſh and think it generally wholeſomeſt, to dine before the higheſt of the Sun, and to ſup 7. or 8. hours after dinner; yet if any be accuſtomed with *Auguſtus Cæſar*, to eat onely then and as often as he is hungry I forbid him not to diſcontinue his own courſe, albeit I rather impute it to a fooliſh uſe, then to any inward preſcript or motion of nature. *Cælius* therefore not unwittily termeth Courtiers by the name of *Antipodes*; for as it is day with them when it is night with us, ſo Courtiers and Princes eat when all others ſleep; and again (perverting the order of nature, and ſetting as it were the Sun to School) ſleep out the ſweeteſt part of the day, wherein others eat and work.

Suet. in vita claudii & vitel.

Ben. c. 108. de abdit. / Ferd. Mena l. de med. feb. c. 51. Barth. An in picta Poeſi circa finem.

Sue. in vit. Au.

lib. 9. c. 3. A. L.

Concerning the manner of eating, it is not alike in all Countries. The Jews, Grecians and old Romans did eat lying and declining to their right ſight. Onely the Illyrians ſat boult upright as we do now, with a woman placed (after the new Hans faſhion) betwixt every man. *Maſiniſſa* did moſt commonly eat and walk, yet ſomtime he

Cæl. l. 7 c. 9. A. C.

Ath. l. 10. c. 14.

Leont.l.4. c.3. he did also eat standing, and sometimes leaning after the Roman guise, but he never sat at his meat: because he thought eating to be one of the slighteſt services to be don of men, upon which they should neither stand, lye nor sit long. For mine own part, I prescribe no other manner of eating, then we have recieved and kept by long tradition. Nevertheleſs, that declining towards the right side was the beſt manner of position in feeding, Ioa.c.13.v.23. the example of Christ and his Apostles do sufficiently prove, who(when they had choice of rites and manners) observed ever that which was moſt wholesome, seemly and natural.

Now how long we should sit at Dinner and Supper, though it be not set down preciſely by Phyſitians, yet generally we may forbid too long or too short a time. *Switrigalus* Duke of *Lituania* never sat fewer then six hours at Dinner, and as many at Supper: from whom I think the custome of long sitting was derived to Denmark; for there I remember I sat with *Frederic* King of Denmark, and that moſt honorable *Peregine* Lord *Willoughby* of *Eresby* (when he carried the Order of the Garter) 7. or 8. hours together at one meal. Others feed quickly and rise speedily; but neither of those courses be allowable: for as too long sitting causeth dulneſs of spirits, and hindereth the full descent of meat to the depth of our stomachs; so too speedy rising causeth an overhaſty setling, and maketh it also to pass out before it be well concocted.

To conclude, mince or chaw your meat finely, eat leisurely, swallow advisedly, and sit upright with your body for an hours space or leſs; for longer sitting is not requisite for the body (howsoever some affect it) nay it is rather hurtful unleſs it be confirmed by long custome, or made more tollerable by reason of some pas-

time

time, game, or discourse to refresh the mind. But of all long sitters at the table, farewel *Hugutio Fagiolanus*, who (as *Petrarch* reporteth) lost both the City of *Pisa* and *Lukes* at one Dinner, because he would not arise (though a true Alarm was given) to repel the enemy, till his dinner were fully ended, which usually was protracted two or three hours. lib. de remed. utr fort.

Last of all, *Concerning the order of taking of Meats*, The first course in old times was called *frigida mensa*, the cold service; because nothing but Oisters, Lettice, Spinache, cold salades, cold water and cold sawces were then set on the table; which order was clean altered in *Plutarchs* time, for they began their meals with wine, hot pottage, black or peppered broth, and hot meat, ending them with Lettice and Purcelane (as *Galen* did) to suppress vapours and procure sleep; which example is diligently to be followed of cold stomachs, as the other is to be imitated of them which are over hot. Plut. 8. symp.

Likewise that the most nourishing meat is first to be eaten, that ancient Proverb ratifieth *Ab ovo ad mala*; from the eg to the Apples; wherefore I utterly mislike our English custome, where Pheasant, Partridge and Plover are last served, and meats of hard concoction and less good nourishment sent before them. As for fruit (if it be not astringent, as tart apples, pears, soure-plums, quinces, medlers, cervises, cornels, wardens, sour pomgranates, and all meats made of them) it should be eaten last. Cæl liq. 7. cap. 17. A. L.

Contrariwise all sweet and moist fruit (as ripe melons, gourds, cucumbers, pompions, old and sweet apples, sweet pomgranates, sweet orenges) and all things either fatty, light, liquid and thin of substance, and easie of concoction, should be first eaten, unless we be subject to great fluxes of the belly, or cholerick dispositions of stomach,

mach, and then the contrary courſe is moſt warrantable. For if ſlippery and light meats went formoſt into hot ſtomachs, they would either be burnt before the groſſer were concocted, or at the leaſt, cauſe all to ſlip downwards over-ſoon, by making the lower mouth of the ſtomach too too ſlippery. And verily I think that this is the beſt reaſon, wherewithall to maintain our Engliſh cuſtome, in eating biefe and mutton formoſt before foul and fiſh; unleſs the reaſon drawn from uſe and cuſtome may ſeem more forcible.

Finally let me add one thing more, and then an end of this treatiſe; namely that if our breakfaſt be of liquid and ſupping meats, our dinner moiſt and of boiled meats, and our ſupper chiefly of roaſted meats, a very good order is obſerved therein, agreeable both to art and the natures of moſt men.

FINIS.

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